Section 9 - Jesuitica

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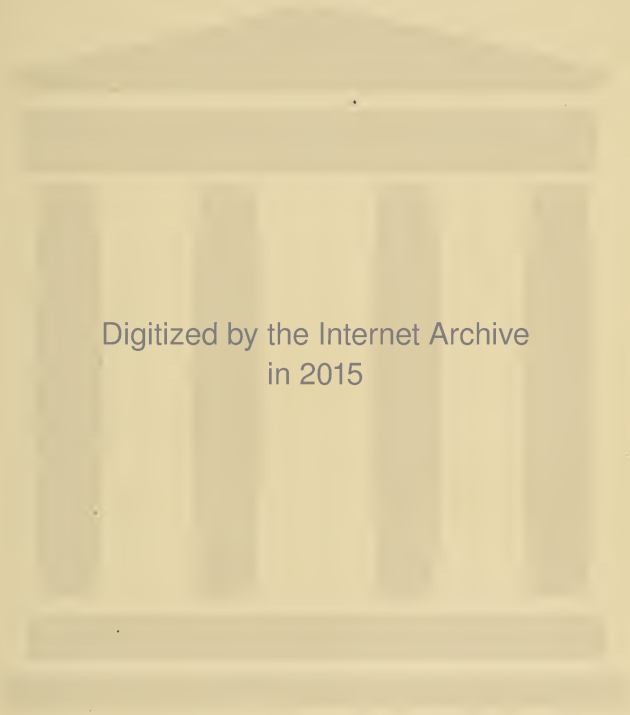
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THE
WOODSTOCK
LETTERS

VOL. LXXV, No. 2 JUNE, 1946

PIONEER MISSIONARY

Ferdinand Farmer, S.J.: 1720-1786

JOHN M. DALEY, S.J.

CHAPTER I

"THE FINGER OF PROVIDENCE"

That Father Ferdinand Farmer is not better known is not entirely the fault of a lack of interest but is partially due to the obscurity which surrounds his personal life. He slips in and out of the pages of American Catholic histories much as it must have been necessary for him to slip in and out of farmhouses in the days when his ministry was not regarded favorably by the authorities.[1] His activities can be learned from his own records of his priestly ministrations, indeed

The EDITOR wishes to acknowledge the kindness of the Faculty of the Graduate School of Georgetown University in granting THE WOODSTOCK LETTERS permission to print this article, originally submitted as a thesis in partial fulfillment of requirements for the degree of Master of Arts.

[1] Rev. Lambert Schrott, O. S. B., *Pioneer German Catholics in the American Colonies*, 1734-1784, (New York, United States Catholic Historical Society, Monograph Series XIII, 1933) contains the best short account of Father Farmer that has come to hand.

the actual recording of these labors, as we shall have occasion to note later, is worthy of the greatest consideration in itself. Would that we had an autobiographical account done with as much care!

The complete facts of his early life are not known to us. Those that we do possess we owe more directly to a funeral sermon preached by Fr. Robert Molyneux, S.J. who was his superior and co-laborer in Philadelphia for fifteen years.[2]

He was born of "reputable parents"[3] at Weissenstein, in Wurttemburg, 13th of October, 1720. Fr. Molyneux tells us that young Ferdinand Steinmeyer[4] was early "initiated in the duties of piety and the elements of liberal learning."[5] Having completed his course in philosophy, he entered upon the special study of physics for three years. His scientific studies were not pursued further, however, (though as we shall see, he did not lose his early interest) for on the 26th

[2] Rev. Robert Molyneux, S.J., *A Funeral Sermon on the death of the Rev. Ferdinand Farmer*, (Philadelphia, Talbot, 1786). The facts omitted by Father Molyneux have been supplied from Anton Huonder, S.J., "Deutsche Jesuitenmissionare des 17 und 18 Jahrhunderts," *Erganzungshefte zu den Stimmen aus Maria-Laach*, 74, 1900.

[3] Rev. Robert Molyneux, S.J., *op. cit.*, p. 4. " 'A biographical memoir of Father Ferdinand Farmer, S.J. of Philadelphia who died August, 1786 was written by Rev. Robert Molyneux his associate and sent to his personal friend Father Termanini at Viterbo.' So Rev. John Carroll wrote Rev. Charles Plowden of London. Father Termanini, after the suppression of the Jesuits in 1773, wrote lives of eminent Jesuits but died before the publication of any. Father Molyneux doubtless sent Father Termanini the memoir so that it might be incorporated into the work but the compiler dying, the continuation of the work he had been engaged in was assigned to Clarissimo Josepho Maria Sozzi 'but no one seems ever to have heard of this gentlemen,' wrote Father Meredith, April 13th, 1843." Martin I. J. Griffin, (ed.) *American Catholic Historical Researches*, XXII (1905), p. 295. Carlos Sommervogel, S.J., *Bibliotheque de la Compagnie de Jesus*, (Bruxelles, Paris, 1890-1900) Vol. VII, has heard of both of these "gentlemen" and gives the title of the work begun by Termanini as *Vitae Multorum Ex-Jesuitarum.* It was in manuscript form and but partially completed. Later it came into the possession of Sozzi but was never shown the light.

[4] Huonder *op. cit.* "Er hatte seinen Namen in Farmer Anglsirt."

[5] Molyneux, *op. cit.* p. 4.

of September, 1743, he entered the Society of Jesus at Landsperge. The exact date of his ordination to the priesthood is not known but a good conjecture would place it around 1750 for not long after he offered himself as a candidate for the missions and received his appointment for the mission fields in China. "Here, Fr. Molyneux informs us, "the finger of Providence interfered and an unexpected disappointment changed his destination."[6] What form that disappointment took we do not know but the destination was now America.

Precisely why was Fr. Steinmeyer,[7] who henceforth will be known as Fr. Farmer, sent to America? We have no direct documentary evidence on the point but from his assignment and the circumstances surrounding it, it would be safe to say that he was chosen to minister to his fellow Germans.

Father Henry Neale was a native of Maryland who had joined the English Province of the Society of Jesus and was later sent to America in 1739. In a report to the Provincial, Fr. Charles Shireburn, on April 25, 1741, after speaking of various needs, he continues:

> The German gentlemen (Jesuit missionaries from Germany, Fathers Schneider and Wappeler) are not yet arrived. Their presence is very much wanted. My

[6] *Loc. cit.*

[7] Most Rev. Michael Augustine Corrigan, D.D., "Register of the Clergy Laboring in the Archdiocese of New York From Early Missionary Times to 1885," *Historical Records and Studies*, Vol. I, part II, (January, 1900) has this entry: "Father Ferdinand Farmer, as his German name (Steinmeyer) was rendered in English." Huonder has already been cited on this point. The translation at first sight seems to be quite free but one language scholar, the Rev. A. Verhoosel, S.J., whom the writer consulted believes it may be justified from the Old German, "stein" meaning "manor or large estate" and "meyer" meaning "overseer or manager."

Henry Foley, S.J., *Records of the English Province of the Society of Jesus*, (London, 1877-1883) Vol. VII has Ferdinand Steinmeyer entering the Society of Jesus under the name of Farmer. This is an error, however, for Sommervogel, *op. cit.* who consulted the catalogues of the German provinces of the Society does not even know him under the name of Farmer but simply "Steinmeyer."

> heart has yearned when I've met with some poor Germans desirous of performing their duties, but whom I have not been able to assist for want of language.[8]

The "German gentlemen" alluded to in this letter were sent to America as a result of a definite request for German speaking priests by the English Provincial, Fr. Henry Boult, in 1740. The General of the Society of Jesus, Rev. Father Retz, in reply to this request, stated that it was unusual to ask for missonaries from other provinces of Europe especially when the missions in India were calling for men. He did promise, however, to help supply men for Pennsylvania, although expressing doubt as to the availability of Fr. Schneider for whom a special request apparently had been made.[9] Through the intercession, however, of the same Father General, the Provincial of the Upper Rhine Province made the sacrifice of Fr. Schneider's talents in order that he might go on the Pennsylvania mission.[10]

> In 1741, two German Jesuits were sent to Pennsylvania for the instruction and conversion of German immigrants, who from many parts of Germany had come into that province. Under great hardships and poverty they began their laborious undertaking, which has been followed with great benedictions. Their names were Father Schneider, from Bavaria and Father Wappeler, from the Lower Rhine. They were both men of much learning and unbounded zeal. Mr. Schneider, moreover, was a person of great dexterity in business, consummate prudence, and undaunted magnanimity. Mr. Wappeler, having remained about eight years in America and converted and reclaimed many to the faith of Christ, was forced by bad health to return to Europe. He was the person who made the first settlement of the place called Conewago.[11]

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[8] Thomas Hughes, *History of the Society of Jesus in North* America, Documents (London, Longmans, Green 1908), Vol. I,

[9] Ibid., n. 7,X2.

[10] Ibid., n. 7,Y2.

[11] "Account in the handwriting of Archbishop Carroll still preserved," John Gilmary Shea, *The Catholic Church in Colonial Days*, (New York, Shea, 1886), p. 387.

Father Farmer was to follow these pioneer German missionaries to Pennsylvania.

The mission of St. John Nepomucene had been founded in 1741 by Fr. Wappeler. The church of this mission, known today as St. Mary's of Lancaster, was built on ground purchased by Fr. Neale in 1740.[12] Fr. Wappeler was the resident pastor from 1742 to 1748 when he was succeeded by Fr. Schneider. As Fr. Wappeler returned to Europe in 1748, Fr. Schneider was the only German Jesuit in Pennsylvania from that date until 1752. In June 1752, Rev. Ferdinand Farmer, S.J., and Rev. Matthias Manners (Sittensperger) arrived in America.[13] Fr. Manners was assigned to Conewago and Fr. Farmer was placed in charge of the Lancaster mission to relieve the overburdened Fr. Schneider.

Of the period of Fr. Farmer's pastorship at Lancaster we know but little in comparison to his later years at Philadelphia.[14] In fact, these years receive but scant mention, if they are not completely disregarded, probably due to the obscurity which surrounds them. Some details, however few, can be pieced together. They are important for they are events of training years when valuable lessons were learned

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[12] For this and for many details of the Lancaster Mission I am chiefly indebted to correspondence with Mr. Edgar A. Musser of Lancaster who is at present engaged in writting an account of the early years of St. Mary's, Lancaster.

[13] Henry Foley, S.J., *loc. cit.* mistakenly lists Fr. Farmer as coming to the Maryland missions in 1758. Peter Guilday, *The Life and Times of John Carroll,* (New York, 1922), p. 305 follows Foley in this. The correct date is established principally from Molyneux, *Funeral Sermon,* p. 4 and from a "Catalogus Missorum ex Anglia etiam Defunctorum in Missione Americae" of unknown authorship, but definitely quite old, preserved in the Archives of Georgetown University.

[14] Sommervogel tells of a letter from Fr. Farmer at Lancaster to his brother in Gemany under date of 1754. He says that it was reprinted in the "Neue-Welt-Bott" of Fr. Stocklein, Vol. XL. With the cooperation of the University of Virginia Library, an attempt was made by means of the Union Catalogue to find this work. No library, however, had the necessary volume. Doubtless that letter would give us some details of the years at Lancaster.

which were put to good use when his mission field broadened.

Fr. Farmer was not long in giving evidence of his untiring zeal. During the first year of his pastorate in Lancaster he founded the Donegal mission of St. Mary of the Assumption, now St. Peter's of Elizabethtown, about eighteen miles from Lancaster. The first chapel was built of logs and reared on the farm of Henry Eckenroth, one of the parishioners. This mission station was for many years the most important of those attached to the church of St. Mary's. In its log chapel the Catholics of Elizabethtown worshipped for forty-seven years until Fr. Louis De Barth completed the erection of the present stone church within the town in 1799. Fr. Farmer, using Lancaster as the hub, followed the trails made by Frs. Schneider and Wappeler to wherever Catholics were within reach and his parish grew and expanded in both numbers and extent.[15]

In 1757 the Governor of Pennsylvania wrote to Fr. Robert Harding, the Superior of the Jesuits in Pennsylvania, who was residing in Philadelphia, requesting a statement of the number of the Catholics in the Province. The report was made on April 29, 1757 and the following list of Fr. Farmer's charges is included in that report.[16]

Under the Care of Ferdinand Farmer

	Men	Women
In Lancaster county, Germans	108	94
Irish	22	27
In Berks county, Germans	41	39
Irish	5	3
In Chester county, Irish	23	17
Germans	3	—
In Cumberland county, Irish	6	6

An interesting item gleaned from a perusal of the

[15] v. p. 5, note 2.

[16] Samuel Hazard, (ed.) *Pennsylvania Archives*, (Philadelphia, Severns, 1853), Vol. III, p. 144. Cf. *Woodstock Letters*, Vol. XV., p. 58.

entire report is the fact that there were fewer Catholics in the town of Philadelphia (378) than Father Farmer had under his charge from Lancaster (394).[17]

CHAPTER II

THE CHURCH IN THE COLONIES AND PENNSYLVANIA IN PARTICULAR

Before continuing our narrative of the activities of Fr. Farmer in Philadelphia, and his work in the country districts of New York, New Jersey and Pennsylvania, it will be well to form some idea of the conditions under which the Catholic Church carried on its mission and in which Fr. Farmer had to labor.

The request of the Governor of Pennsylvania for a list of Catholics cited in another connection at the close of the last chapter may serve as an introduction. It was no mere routine check-up. It was taken to form information for the Militia Act of 1757, an act which, forbade service in the militia to any Catholic but which, however, forced him to pay a militia tax of twenty shillings because of his inability to serve, however willing he may have been to shoulder his gun.[18]

It was further enacted by this law, which was passed on March 28, 1757, that "no Papist might possess Arms, Military Accoutrements, Gun Powder, and Ammunition of what kind soever."[19] This is not an isolated instance. Many letters, acts, and decrees could

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[17] *Ibid.*

[18] *Woodstock Letters*, XV., p. 57. "And whereas all Papists and reputed Papists are hereby exempted from attending and performing Military duties enjoined by this Act on Days and Times, appointed by the same. And nevertheless will partake and enjoy the benefit, advantage and protection thereof, be it therefore enacted by the authority aforesaid, that every male papist or reputed papist, between the age of seventeen and fifty-five years . . . . shall and they are hereby enjoined and required to pay on demand . . . . the Sum of Twenty shillings . . . And that the parents of every such male reputed papist above seventeen years of age, and under twenty one, shall pay the said sum of Twenty shillings for every such minor."

[19] *Ibid.*

be cited to show the fear or pretended fear of Catholics in the colonies. Scanning those from Pennsylvania which indirectly led to the above act and yet where, through the beneficence of the founder, tolerance had been highest, we can deduce what must have been the conditions in other colonies. New York will come in for special consideration when we consider Fr. Farmer's labor in that state.

"Pennsylvania had receded somewhat from the broad ground of religious freedom assumed by William Penn," writes John Gilmary Shea, citing the fact that from 1693 to 1775, in order to hold office in the state, even the most petty position, one had to deny the Real Presence and declare the mass idolatrous. To their credit the Pennsylvania governors and assemblies sought to return to the toleration of Penn but they were constantly being checked by the home government.[20] They did, however, make many of the laws practically non-existent by their failure to enforce them. An example of this is the law of 1730 which forbade any but Protestants to hold land for the erection of churches, hospitals or schools.[21] "And yet," writes an author in the Woodstock Letters,

> "Previous to the year, 1773," says an old paper before me, "the few Catholics who then resided in Philadelphia held meetings for religious worship in a private dwelling; for the public exercise of the Catholic religion was not permitted, according to the laws of England, which prevailed in that epoch. In the above year, the Rev. Mr. Crayton, a priest of the order of Jesuits, purchased lots near Fourth street, between Walnut and Willing's Alley and erected thereon a small chapel, dedicated to St. Joseph, which has since been enlarged."[22]

At a council held at Philadelphia, July 25, 1734, the Governor of Pennsylvania expressed his concern over this development as a direct violation of the laws of

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[20] John Gilmary Shea, *op. cit.* p. 400.

[21] *Ibid.*

[22] *Woodstock Letters,* XV. p. 48.

England.[23] Presenting both sides of the case, however, the Governor informed the board that some of the Catholics had justified their action on the basis of the Charter of Privileges granted by William Penn. And yet, no charter of privileges was to be valid if it contradicted the laws of England. The board's opinion was requested. One week later, the council met again and after a reading of the laws of William the Third and the Charter of Privileges, the two documents were found to be contradictory and the matter was left to the Governor to represent to the authorities at home for advice and direction.[24]

From this time on, all indications point to increasing difficulty for the Church in the colonies. This became more acute as the French and English rivalry in America came to a head. The enemies of the Catholic religion lost no opportunity to accuse Papists and reputed Papists of secretly plotting to overthrow the English government and to work for the supremacy of the French. As the struggle, known in America as the French and Indian War, drew near, this fear or pretended fear of Catholics crystallized. A certain Daniel Claus wrote to Governor Hamilton in 1754 that he "heard Col. Johnson give Lidius the Character of a very dangerous person in any province as he was certain of his being a Roman Catholic, having heard it of a Frenchman, who was in Church in Canada, when he made his Confession to a Priest."[25]

Pennsylvania, while it had lost some of the original spirit of tolerance bequeathed by its founder, still was

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[23] *Ibid.* p. 51. "The Governor then informed the board, that he was under no small concern to hear that a House lately built in Walnut street, in this city had been set apart for the exercise of the Roman Catholic religion, and is commonly called the Romish Chapell, where several persons, he understands, resort on Sundays to hear Mass openly celebrated by a Polish priest; that he conceives the tolerating the Publick exercise of that religion to be contrary to Laws of England . . "

[24] *Ibid.*

[25] *Pennsylvania Archives*, Vol. II, p. 174; *Woodstock Letters*, XV. p. 52.

looked upon by its sister colonies as entirely too lenient to these "dangerous" Catholics. Governor Dinwiddie of Virginia wrote to Governor Morris on the 20th of September, 1755:

> I have not omittied writing to the Ministry the unaccountable conduct of your Assembly; the dangers we are in from the German Roman Catholics, and I have no doubt the next Sessions will seriously consider of it and make some alteration in Your Constitution.[26]

When the war broke out between the French and English the Justices of Berks County in Pennsylvania called upon the Governor to save them from impending "massacre." Their letter gives testimony, all unwillingly, to the zeal and labor of the Pennsylvania Jesuits.[27]

To the credit of Governor Morris, it must be said that he did not always listen to such groundless fears. In April of the following year, 1756, he wrote to his secretary, Richard Peters, telling of his disbelief in an account given him by one William Trent of Carlisle, to the effect that five Swiss families had gone from York county to join the French and that many Roman

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[26] *Pennsylvania Achives,* II, p. 422.

[27] *American Catholic Historical Researches,* XVIII, 104 . . . . "We have thought it our duty to inform Your honor of our dangerous situation and to beg Your honor to enable us by some legal authority to disarm or otherwise to disable the Papists from doing any injury to other people who are not of their vile Principles. We know that the People of the Roman Catholic Church are bound by their principles to be the worst subjects and worst of neighbors. And we have reason to fear that the Roman Catholics in Cussahoppen, where they have a very magnificent Chapel and lately have had large processions, have bad designs for in the neighborhood of that Chappel *it is reported* and *generally believed* that 30 Indians are now lurking, well armed with Guns and Swords and Cutlashes. The Priest at Reading as well as at Cussahoppen last Sunday gave notice to their people that they could not come to them again in less than nine weeks whereas they constantly preach once in four weeks to their congregations; whereupon some imagine they've gone to consult with our enemies at Du Quesne. It is a great unhappiness at this time . . . . that Papists should keep arms in their houses, against which the Protestants are not prepared, who, therefore, are subject to a Massacre whenever the Papists are ready." (*Italics mine.*)

Catholics in York and Frederick counties had engaged to do likewise.[28] However, even this tolerant Governor could not afford to shrug off the complaints of his subjects and the constant repetition apparently raised some doubts in his own mind for on July 5, 1756 he wrote to Governor Hardy of New York expressing his apprehension lest "by means of the Roman Catholics . . . the French *may be made* acquainted with the steps against them."[29] Governor Hardy in reply expressed his own fear that the Catholics were indulging in treasonous correspondence but no where, either in his letter or in any of the letters which express a fear of Catholics do we find any other ground for suspicion than the religion which they practice.[30]

The Rev. William Smith, *In a Letter from a Gentleman who has resided many Years in Pennsylvania to His Friend in London*[31] has some more than interesting observations:

> ". . . and one half of the People an uncultivated Race of Germans; liable to be seduced by every enterprizing Jesuit, having almost no Protestant Clergy among them to put them on their guard, and warn them against Popery."[32]

The work of these "enterprizing Jesuits" he considers with great alarm:

> "And indeed it is clear that the French have turned their hopes upon this great body of Germans. They

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[28] *Pennsylvania Archives*, Vol. II, p. 690.

[29] Ibid. (Italics mine).

[30] *Pennsylvania Archives*, Vol. II, p. 694. "I am rather inclined to think that the treasonable correspondence must have been carried on by some Roman Catholics; I have heard you have an ingenious Jesuit in Philadelphia . . . ."

[31] The full title, of course, is much more elaborate. It reads: *A Brief State of the Province of Pennsylvania in which the Conduct of their Assemblies for several years past is impartially examined, and the true cause of the continual encroachments of the French displayed, more especially the secret Design of their late unwarrantable Invasion and Settlement upon* the *River Ohio*, (London, R. Griffiths, Dunciad, Paternoster Row, 1755.)

[32] *Ibid.* pp. 14-15.

> have now got possession of the vast and exceeding fruitful country on the Ohio, just behind our German settlements. They know our Germans are extremely ignorant, and think a large Farm the greatest Blessing in Life. Therefore by sending their Jesuitical emissaries among them, to persuade them over to the Popish religion, they will draw them from the English in mulitudes *or perhaps* lead them in a Body against us."[33]

To give but an indication of conditions in New Jersey, the following may be read in the instructions given to Lewis Morris, Governor of that colony:

> "You are to permit a liberty of conscience to all persons (except Papists) so they may be contented with a quiet and Peaceable enjoyment of the same, not giving Offense or Scandal to the Government."[34]

As mentioned above, New York will come in for special consideration. To complete the picture, however, we will cite one instance. On June 26, 1748, the Rev. Mr. Backhouse, an Episcopal Clergyman, speaking of the colony in a letter from Chester, remarks, "There is not in New York the least face of Popery."[35] Whether the wish was father to the thought at that date we can not ascertain. It is certain, however, that when Fr. Farmer began his labors in New York, he found a sparsely cultivated field.

That conditions did not improve as time went on, at least up to the eve of the Revolutionary War, is evident from a letter of Father Farmer to Father Wells of Quebec in 1773. The latter had written requesting an opinion on the advisability of Bishop Briand's coming to the colonies to administer the Sacrament of Confirmation. A few passages in Trans-

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[33] *Ibid.* p. 30. On Smith and his pamphlet, v. A. C. H. R., Vol. VII, p. 85.

[34] William A. Whitehead, (ed.) *New Jersey Archives, First Series.* Vol. VI, n. 55, p. 38. (Newark, Daily Advertiser, 1882.)

[35] John Gilmary Shea, *op. cit.*, p. 396.

lation from Fr. Farmer's reply will summarize and serve to bring this chapter to a close.[36]

> Your Reverence desires to know the state of our Missions. I shall describe them briefly. In two only of the several English provinces or colonies is the Catholic religion tolerated, namely in Maryland and Pennsylvania; in the latter in virtue of a Royal charter given to the founder of the Colony; in the former more from ancient possession than owing to any right. In Pennsylvania, by virtue of a royal deed, all religions are tolerated, not that each one is free to publicly perform the rites of his religion, but that he may accomplish them in private, and that he may in no wise be compelled by anyone to share in any exercise whatsoever of another religion than his own. As, however, the oath that must be exacted of all such as desire to be numbered among the born subjects of the Kingdom, or who hold divers offices in the Commonwealth, contains a renunciation of the Catholic religion, none of our faith can obtain the like favors . . .

It is plain then what reaction Fr. Farmer would have to the prospect of a Bishop coming to the colonies.

> From the foregoing it is easy to see that the Catholic religion is practiced with far greater authority and freedom in Canada than in our own country. Wherefore it is most certain that the advent of the Right Reverend and Illustrious would create great disturbances with the danger of depriving us of the paltry privileges we are now enjoying . . . such a rite could not safely be conferred by a person established in dignity. For it is incredible how hateful to non-Catholics in all parts of America is the very name of Bishop even to such as should be members of the church which is called Anglican. . . . for several years past the question has been agitated in England of establishing in these Provinces a Protestant Bishop of the Anglican Communion, so many obstacles were found, due especially to the character of the Americans.[37]

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[36] Fr. Farmer to Fr. Well, Letter in Archives of Archbishop of Quebec. v. *Woodstock Letters*, XXVIII, p. 174, for complete text of the letter.

[37] *Ibid.*

(To be continued)

MISSIONS IN THE PACIFIC

The Caroline, Marianas and Marshall Islands

VINCENT I. KENNALLY, S. J.

Superior, Administrator Apostolic
Catholic Mission,
Saipan, M. I.
Feb. 21, 1946.

The Editor, Woodstock Letters:

Dear Father,
P. C.

I am enclosing with this a brief history of the Marianas Mission prepared by Fr. Berganza, S.J. formerly Superior. It is sketchy as far as history is concerned. Perhaps you may be able to fill it out. The added notes on events during the war may also be of interest. I have also sent this to JESUIT MISSIONS.

I am forwarding this to you, because, I presume members of the Province are as ignorant of the Mission of the Marianas, Carolines and Marshalls as I was a little more than a month ago. You need a map and a scale of distances to get a real appreciation of the scope of the mission that has been given to the New York Province. (I presume it has been given to New York; otherwise, what I am doing out here?) Just glance at this travel schedule in nautical miles.

Jan. 21—Manila to Guam—1375
Jan. 22—Guam to Saipan—123
Jan. 23—Saipan to Truk—562
Jan. 31—Truk to Ponape—379
Feb. 10—Ponape to Eniwetok—370
Feb. 10—Eniwetok to Kwajelin—337
Feb. 11—Kwajelin to Guam—1387
Feb. 21—Guam to Saipan—123

All of this was by air except from Truk to Ponape in an LST. That took two days. All the rest combined took about twenty seven hours flying time. And it was all by courtesy of the U. S. Navy. The long distances were made in NATS, C54's, or R5D., and the shorter ones, which required water landings, in PBM's.

Yet I did not see the whole mission yet. The Palaus and Yap are yet to be visited. At present there are no priests there as four Spanish Jesuits and two Brothers were killed during the war and there is nobody to take their place yet.

What I have seen, however, makes it clear enough that there is a big job ahead, especially in the Carolines and Marshalls. Yet the fine Catholic life that pervades the Marianas today, a life that had its beginnings in the labors of our Fathers three centuries ago, encourages us to believe that with the same spirit of self sacrifice and labor that animated our predecessors we can accomplish the same results helped, as I know we will be, by the prayers of all that God "may give the increase."

I trust that you have my name on your mailing list for the WOODSTOCK LETTERS. I know it is going to be of greater interest than ever out here where there are so few of Ours.

Very sincerely yours in Christ,

VINCENT I. KENNALLY, S. J.

NOTE: The following account accompanied the above letter:

THE VICARIATE APOSTOLIC OF CAROLINE ISLANDS, MARIANAS AND MARSHALLS, is coterminus with the Mission of the Society of Jesus, formerly belonging to the Province of Baetica, now transferred to the Province of New York. The name itself

dates only from 1921 and the area comprises all the former Japanese mandated islands, namely:

The Caroline Islands:

a. Yap and nearby islands.
b. Palaus and nearby islands.
c. Truk (a group) and Mortlok (Nomoi)
d. Ponape etc. including Kusai.

The Marianas Islands (except Guam which is a separate Vicariate):

The principal islands are Saipan, Rota, Tinian.

The Marshall Islands: The best known are Jaulit, Majuro, Wotje, and the Atoll air bases, Eniwetok and Kwajelin.

1665—First missionaries, Spanish Jesuits, arrived with Fr. Sanvictores as Superior in the Marianas. Numerous conversions. Then persceutions in which some missionaries were martyred,—Fr. Medina in Saipan and Fr. Sanvictores himself in Guam. The work of the mission went on, however, with such success that after one hundred years practically all the natives were Catholics.

1767—At the suppression of the Society, the Jesuits on the mission were replaced by Spanish Augustinian Recoletos.

1814—The mission, up to this time independent, was placed under the ecclesiastical jurisdiction of the Diocese of Cebu, P. I.

In the meantime nothing very permanent had been done in the way of converting the natives of the Carolines. There had been repeated attempts to begin the work in Palaus and Yap. Some missionaries fell victims of the savagery of the natives, many others were lost in ship wrecks. But it cannot be said that the work of converting the natives of these islands met with success. In the rest of the Carolines and the Marshalls not even an attempt was made.

1885—The first Spanish Capuchins established them-

selves on Yap and the following year on Ponape. From Yap they also penetrated into Palaus.

1898—As a result of the Spanish-American War, Guam became a possession of the United States and Spain sold the rest of the Marianas and the Carolines to Germany. Then the Spanish Capuchins in the Carolines and the Spanish Augustinians in the Marianas were replaced by German Capuchins. In Guam, itself, however, for some time after the Spanish Aug. left there, there appears to have been only one priest, a Chammorro, Fr. Palomo, attending to the whole island. Nothing as yet had been done about the Marshalls. These islands came under German Sovereignty about 1875. Their Catholic evangelization did not begin until 1903 by the Sacred Heart Missionaries from Rabaul. Protestant missionaries had been at work in Ponape and Kusai and probably the Marshalls as early as 1850.

1907—The Marianas were separated from the Diocese of Cebu and became a Prefecture Apostolic in charge of German Capuchins with Saipan as the residence of the Pref. Apost. Not long after this, Guam was separated from this Prefecture and erected into a Vicariate Apostolic by itself and given over to the Spanish Capuchins. (One reason alleged for this was that the Catholics of Guam considered themselves superior to those of Saipan and did not want to be subject to a Prefect Apost. residing in Saipan).

About the same time the *Mission* of the Caroline Islands was also made into a Prefecture Apostolic with Ponape as its seat.

1911—Missionaries from Ponape began the evangelization of Mortlok, Truk, and the neighboring islands of the Carolines.

1913—The Pref. Apost. of the Carolines was raised to a Vicariate Apost. and to it was aggregated the Pref. Apost. of the Marianas and the new Vicariate

received the name—Viacriate Apost. of the Caroline Is. and Marianas. Its first and only Vicar, Mons. Salvador Valleser, established his residence in Ponape.

1914—With the outbreak of World War I, the Japanese seized all the Marianas, Carolines, and Marshall Islands that had belonged to Germany. The German missionaries were at once expelled from Palaus and their activity on the other islands were made practically impossible. At the close of the war the Japanese expelled all the missionaries and the islands were without priests for a couple of years. On receiving the Mandate for these islands in the Treaty of Versailles, the condition was annexed that the Japs should respect the religious freedom of the natives. As many of these were already Catholic, the Japanese Government through Admiral Yamomoto, treated with the Vatican to have missionaries sent who, however, should not be nationals of any country that had taken part in the war. The Holy See consented to this and the mission was confided to the Spanish Jesuits.

1920—The first group of Jesuits left Spain late in 1920 with Rev. Santiago L. de Rego, S.J., as Superior and Provicar. In Tokio early in 1921 the Japanese informed them that they should take charge also of the Marshalls, which up to that time had formed part of the Vicariate of Rabaul. The Holy See agreed to this request (?) and separated the Marshalls from Rabaul and annexed them to the Carolines and Marianas and thus was constituted the VICARIATE APOSTOLIC OF THE CAROLINES, MARIANAS, AND MARSHALL ISLANDS.

In 1938 the first Vicar Apost., Msgr. Rego returned to Spain and died there in the following year. The Very Rev. Hyginus Berganza, S.J., Superior of the Mission since 1935 became Adm. Apost. acting until 1941 when the Japanese Gov. required all foreign prelates to resign in favor of Japanese. Msgr. Ideguchi was then named to the office. He was lost on a ship

bound for Hongkong in 1942. In its desire to keep this event a secret no official change could be announced so Msgr. Doi, Archbishop of Tokio, acted for six months. Finally Msgr. Toda, Adm. Apost. of Yokahama, was appointed but he was put to death by Japanese Military Police August 19, 1945 after the end of war. In October, Fr. Berganza resumed his office and undertook a visitation of the mission. In January, 1946, Fr. Vincent Kennally, S.J. of the Philippine Mission was appointed Superior of the Mission and Administrator Apostolic.

The following are some notes on the mission prepared by Father Berganza.—a translation.

When the Jesuit missionaries of the Province of Baetica took over in 1921 the total native population of the islands was about 50,000—that included all the islands of the Marianas, Carolines and Marshalls with the exception of Guam. The number of Catholics was about 8,000. At the beginning of World War II the total population had varied but little. The Catholics had increased to 21,000. The "grade" of Christianization varies greatly from one group of islands to another. In the Marianas, where missionary work began three centuries ago, it can be said that the work is completed. It remains to preserve, improve and perfect the Catholicism already completely established—also DEFEND it. In the other archipelagoes it is much less advanced and there remains much to be done that the mass of the people become penetrated with the spirit of Christianity, which does not mean that there are not found among the natives some very good Catholics or that there is not found a generally higher level than that found when the missionary work began. It must not be forgotten, on the other hand, that the frequent changes of missionaries as the result of political turnovers, the obstacles which civil authorities have frequently placed in the way of missionary activity, the influence of the bad example

given by foreigners whom the natives naturally look up to and imitate, has done much to retard the Christianization of the Islands.

In regard to the Japanese Government, in the beginning it treated the missionaries with a certain amount of consideration and gave them considerable freedom for Apostolic work. The field in which they never allowed the missionaries to enter was the schools and the education of youth. This was the principal reason why the religious formation and even moral training left much to be desired in many islands even among the Faithful themselves. To Christianize a pagan country without the missionaries being permitted to work among the youth, if not entirely impossible, is at least very difficult. The old people do not change, or change very little. If, on the other hand, the children became accustomed through laicized schools to a life which makes no account of religion or of Christian morality, it is evident that such a country will very slowly, perhaps never, come to be transformed from pagan to Christian. Probably it will pass from a type of paganism which is savage to a type of Paganism which is "civilized."

But the worst was that that liberty which the Japanese Government granted to the missionaries in the beginning was in the course of time more and more circumscribed. From day to day more and more obstacles were placed in the way. The point was reached when it became clear that the Government desired that the missionaries themselves of their own volition would decide to leave.

The missionaries bore up under this situation. They could foresee the work and the danger which threatened them in case war should break out, and this they could see coming step by step. But they could not abandon the Christian communities which the Holy See and Jesus Christ Himself had entrusted to their care. If they had to leave, it would have to be by

force, and the Japanese Government did not dare to take this step.

Finally the war came. That which then followed is now known. Almost all our churches, and houses, some earlier some later, were occupied by the military. Religious worship was for the most part curtailed or suppressed. Practically all the missionary activity was stopped. Some missionaries were prevented from having any contact whatsoever with their flock. Towards the end of the war, seven of the missionaries were put to death.

The result—seven missionaries killed left the group of islands of Palaus, Yap and Marshalls and the island of Rota completely destitute of priests. Furthermore, by reason of the privations, labors, sufferings, both physical and mental, to which the missionaries were subjected for some years before the war and during it, many are broken in health. Our churches and houses have been leveled to the ground. A good part of the mission's possessions—furniture, books, vestaments, sacred vessels—have been stolen or reduced to ashes.

The Future

The greatest need of the moment is the presence of new missionaries to take the places of those who have fallen and to help those who have survived before these too succumb. The mission looks now to the Provinces of the United States to supply these.

There remains the task of reorganizing the Christian settlements, of restoring or inaugurating Christian life. Finally, it is necessary to undertake the rebuilding of churches and houses and this will have to go slowly because of the great expense entailed and the financial condition into which the mission has fallen.

(*Concluded from last issue*)

JESUIT MISSION YEARS IN NEW YORK STATE 1654 TO 1879

ARTHUR A. WEISS, S.J.

Third Period: 1805 to 1879

Since 1801 the corporate existence of the Society in White Russia had enjoyed the formal approval of Pope Pius VII. As early as 1785, as is evident from a letter of Father Farmer to Monsignor Carroll, the ex-Jesuits in America were discussing affiliation with the Society in White Russia. By 1805 Bishop Carroll had been given the delegation necessary to aggregate the American missionaries to their brethren in Europe, and so the Society was restored in the United States in that year. Within three years time the New York Mission was to enter upon the last and most successful phase of its history. Up to this time New York was part of the diocese of Baltimore, the only diocese in the States at the time. Carroll had been appointed Bishop in 1789, but this vast diocese was becoming far too unwieldy. Accordingly, Pius VII in 1808 erected Baltimore into an archiepiscopal see and made four new suffragan sees, of which New York was one. The same year the Rev. Luke Concannen, O.P., was named first bishop of New York, which at that time comprised the entire state of New York and eastern New Jersey.

It has been said that, whenever in the early history of New York the Church needed assistance, a member of the Society was sent. Pending the arrival of Bishop Concannen, Archbishop Carroll sent Father Anthony Kohlmann, S.J., of the Maryland Mission to be Vicar General and Administrator of the diocese. Father Kohlmann brought along with him five other

Jesuits, Father Benedict Fenwick, the future Bishop of Boston, and four scholastics, with a view to making a second attempt to found a college in New York City.[15]

The new school, called The New York Literary Institution, was begun in a rented house on Mulberry Street fronting the ground on which Father Kohlmann was building the new cathedral. But it was soon moved to Broadway, for it quickly outgrew its quarters. By Christmas of 1808 it already had seventeen pupils and by the following July, Father Kohlmann wrote to the Archbishop: "It now consists of about thirty-five of the most respectable children of the city, Catholic as well as Protestant. Four are boarding at our house and in all probability we shall have seven or eight boarders next August." In 1810 a new site was bought between 50th and 51st Streets, where Saint Patrick's Cathedral now stands.[16] To the inhabitants of the city at that time, the new site was located about four miles out in the country, since the city proper did not extend much above our present 14th Street. With its removal to the "country" the school became totally a boarding school, whereas at Mulberry Street and at Broadway it had been primarily a day school. The school was

[15] The scholastics were James Redmond, William White, Adam Marshall and James Wallace. Mr. Adam Marshall after his ordination became "Schoolmaster (1824-1825) and Chaplain to the midshipmen of the United States ship-of-the-line North Carolina. He was not only the first chaplain but also the first casualty among the American Catholic priests in the service of our navy, for he died of consumption on the homeward voyage of the North Carolina and was honorably buried at sea." Durkin in *Records of the American Catholic Historical Society*, Vol. LIII, No. 3, page 152 ff.

Mr. James Wallace was reputed to have been one of the best mathematicians and astronomers in the country. He later became famous by winning the prize offered by the French Government for the solution of a mathematics problem in open competition. In 1812 he published "one of the first Jesuit contributions to exact science in America, *A New Treatise on the Use of Globes and Practical Astronomy*."

[16] Opposite the school were the Elgin Botanic Gardens, on the ground now occupied by Rockefeller Center. The State had granted Columbia this site provided the college would move there. It never did, but Columbia University still owns part of the property.

under the immediate supervision of Father Fenwick. Father Kohlmann used to go to the school "in the country" from his house on Mulberry Street every Saturday and stay overnight. He regretted that the distance was so great he could not make more frequent visits. Every effort was made to enhance the growing reputation of the new school. The public examinations were advertised in the newspapers. Friendly relations were established with Columbia College, whose commencements the Fathers were invited to attend.

The New York Literary Institution continued to prosper and by 1813 could boast of seventy-four boarders. But this very growth was to be the chief cause of its closing that same year. Father Kohlmann could not obtain a sufficient number of Jesuits, who he believed should be the sole teachers in the college. We must recall that the Suppression had greatly reduced the mission personnel and that in 1814, the year of the universal restoration, there were only fifty Jesuits. on the entire American mission. Superiors felt that there were not enough men in the country to supply both the New York Literary Institution and Georgetown College. Father Kohlmann was of the opinion that the preference should be given to the New York school. He writes to Father Grassi, Superior, in 1815: "The State of New York is of greater importance to the Society than all the States together. A mere mission in New York is not enough; a solid footing should be obtained with a house of education. Georgetown College should be transferred bodily to New York and its place occupied by the novitiate. When there was question of suppressing one college or another, that (of Georgetown) ought to have been sacrificed to the other." When Father Kohlmann's "finest college in the country" had been closed, many of its students completed their education at Georgetown.

In September, 1813, the building was loaned to Father Augustin de l'Estrange, superior of a group of Trappist exiles from France. One of Father Kohl-

mann's plans as Vicar General was to open an orphan asylum in New York City. The Trappists used Father Kohlmann's former school as a shelter for thirty-three children, most of them orphans. The education supplied these children was gratuitous. Near the asylum was a convent of Trappistine nuns, a religious body that had been founded by Father de l'Estrange. The Trappists returned to France in 1815 however. The project had to be abandoned and the building closed. The Society was left with a debt of $10,000 which was finally paid, not without great difficulty. The property was eventually sold for $1800 plus a mortgage held by the Eagle Fire Insurance Company. After passing through several hands, it finally came into the possession of the trustees of St. Patrick's and St. Peter's churches.

But the affairs of the New York Literary Institution were not the only ones that had been engaging Father Kohlmann's attention. Death had overtaken Bishop Concannen before he could reach his diocese and it was not until November of 1815 that his successor, Bishop John Connolly, another Dominican, entered the new cathedral on Mott Street, which had been dedicated in May of that year. During this entire period Father Kohlmann continued in charge of the diocese.

One of his chief pastoral cares was the parish of St. Peter's in Barclay St. which had been organized by Father Farmer. The cornerstone of St. Peter's had been laid in 1785, but the first permanent pastor had not been appointed until two years later when Father William O'Brien, a Dominican, was given charge.[17] Father Kohlmann was pastor of St. Peter's from 1808 to 1815. He was assisted from 1811 to 1814 by his brother, Father Paul Kohlmann, S.J. Every Sunday

[17] As Saint Peter's was heavily in debt, Fr. O'Brien made a trip to Mexico, where he collected $5,920 and brought back several beautiful paintings, one of which, the Crucifixon of Vallejo, is still the altar-piece. Dominic Lynch, a prominent Catholic layman of the time, wrote an appeal to Irish Catholics, and Spain also sent over a contribution of $1,000.

he would preach in French, English and German, and also found time for excursions to some of the missions in northern New Jersey. It was while pastor of St. Peter's that Father Kohlmann selected the site and supervised the erection of the cathedral, "so very close to the wilderness that foxes were frequent visitors". Father Kohlmann's refusal to violate the seal of confession brought about the famous decision handed down by DeWitt Clinton, then mayor of the city, and later enacted as a law at Albany, which made professional communication inviolable.

In 1815 Father Fenwick succeeded Father Kohlmann as pastor of St. Peter's and of the recently completed St. Patrick's Cathedral on Mott Street. He was assisted by Father Maximilian Rantzau, S.J., during the years 1815 and 1816. In order to accustom people to go "out of town" to the new cathedral, services were held in St. Peter's and St. Patrick's on alternate Sundays. The Jesuits occupied a house half way between the two churches. Bishop Connolly appointed Father Fenwick his Vicar General, but the latter had been appointed President of Georgetown. He left St. Peter's in April, 1817. Father Kohlmann left New York that same year to become Master of Novices at Georgetown.

The last Jesuit pastor of St. Peter's was Father Peter Malou. This was during the years 1817 and 1818. He was assistant to Father Fenwick since 1815. He had taught at The Literary Institution for two years and had been a missionary at Newburgh, New York, for some months. He also kept up communication with the New Jersey missions, being one of the first resident pastors at Madison. Father Malou was unfortunate in his relations with the new bishop and soon found himself mixed up in some very heated disputes on the question of trustees. Things became so bad that he was suspended from his faculties by Rome in 1821 and was expelled from the Society. Rehabilitated in 1825, he was invited to re-enter the Society but preferred to remain a secular priest. Father

Malou died in New York in 1827 and is buried beneath Old St. Patrick's.[18]

In 1833 there came to St. Peter's as assistant a Father James Neill. He had been a member of the parish in Father Kohlmann's time and was the first native of New York to be raised to the priesthood. Having entered the Society, he became a secular priest after ordination and was stationed at St. Peter's until 1838. This was the year in which New York was introduced to one of its greatest pastors.

On January 8, 1838, Father John Hughes, pastor of St. John's Church, Philadelphia, was consecrated coadjutor to Bishop Dubois, the successor of Bishop Connolly. At this time the Diocese of New York had a Catholic population of two hundred thousand, scattered over an area of fifty-five thousand square miles. The Napoleonic Wars, famine in Europe and Ireland, revolutionary movements in Germany, all had brought thousands of Catholics to the port of New York. Yet there were only forty priests in the entire diocese and not more than twenty churches.

Two weeks after Bishop Hughes' consecration Bishop Dubois was prostrated by an attack of paralysis and the full burden of the diocese fell on the shoulders of his young coadjutor. Bishop Hughes' first successful undertaking was the rooting out of the pernicious system of trusteeism. He then turned his attention to a subject which had always been uppermost in his mind, the education of priests for the large mission diocese and the training of an intelligent Catholic laity.

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[18] Cardinal McCloskey, who was in his First Communion Class, used to tell how, as a reward for good behavior, he would show the children a little miniature of one of his own children painted on the lid of his snuff-box. Upon the death of his wife he had entered the Society. He had been a General in the Belgian Army and had entered the Society as a brother, but having had some theology was soon transferred to the grade of scholastic. One of his sons became a Senator of Belgium, and one of his grandsons became Minister of Finance and another the celebrated Bishop of Bruges.

With the assistance of some wealthy Catholics and the donation of $10,000 from the Leopoldine Mission Society in Austria, Bishop Hughes had opened a seminary[19] and a college on Rose Hill Manor at Fordham in Westchester County. The seminary was opened in 1840 under the patronage of St. Joseph and the college on June 24, 1841, the feast of St. John the Baptist, its patron.

Five years later Rose Hill College, as St. John's was called, was sold to the French Jesuits for the sum of $40,000. The church and seminary building were not bought until fourteen years later, although for the next ten years (1846-1856) the Society succeeded the Vincentians in the direction of the seminary.

In the summer of 1846, in accordance with the agreement made between Bishop Hughes and Father Clement Boulanger, S.J., Superior of the recently formed (1842) Canada Mission, the entire staff of St. Mary's College in Bardstown, Kentucky,[20] began to leave for Fordham. Within a year sixteen priests, eighteen scholastics, and thirteen Brothers were settled at Fordham under the rectorship of Father Augustus Thébaud, S.J. Four scholastic novices also came up from Kentucky but after three years novices were sent to Montreal. The scholasticate for New York remained at Fordham until 1869, when Woodstock was opened.[21] Fordham also became the headquarters of Father Boulanger, Superior of what was now the New York and Canada Mission. After an interlude of more than a century and a half of sporadic but heroic effort, the Society had succeeded in again setting up an organized

[19] The immediate predecessor of the Fordham seminary was one at Lafargeville, N. Y.

[20] At the invitation of Bishop Flaget of Bardstown, French Jesuits had taken charge of St. Mary's in 1832. The Fathers began to experience difficulties which compelled them to withdraw from the diocese. What the difficulties were is not definitely known.

[21] During the period 1859 to 1865, however, there seem to have been no scholastics studying at Fordham.

mission unit in New York. It was her third attempt at a college here; the new foundations were to be lasting.

The members of the Fordham faculty soon began missionary excursions to the settlements round about. Father John Ryan, professor of literature, later to become the second president of Xavier, administered to the Catholics scattered along the Hudson River from Spuyten Duyvil to Dobbs Ferry and beyond. Father Ryan was especially active among the men constructing the new railroad at Yonkers. Upon Father Ryan's transfer to 16th Street, Yonkers continued as a mission of Fordham until the end of 1851. The famous philosopher, Father Jouin, S.J., was one of the first pastors of St. Mary's, founded by Father Ryan in 1848. The Fordham Fathers also visited Brewster and the Irish Catholics at Croton Falls in Westchester, besides other settlements in the Harlem Valley.

In 1860 the seminary building and church had been purchased. The former was made the residence of the Superior of the Mission and also designed as a House of Retreats. It was called "Manresa" and was thus the predecessor of the New York Province's retreat houses. The care of the parish was also assumed at this time.

Until 1869 the people of Fort Washington received the ministrations of the Fordham Jesuits, the congregagation consisting of the Catholics from the village of Kingsbridge, the workers in the iron foundry at Spuyten Duyvil, and a few settlers from Riverdale.

The year 1847 saw the opening of another college in New York, this time within the city limits. In the Jubilee year of 1847, the members of the Fordham faculty, after their hours of class were over, used to go into the city to exercise the various duties of the ministry. It was then that they were made aware of the great good that might be done by having a permanent residence and college within the city limits. Fordham was then ten miles from the city and only students who could board at the college attended. Bishop

Hughes most willingly granted permission to establish both a church and a college, and the undertaking was placed in the capable hands of Father John Larkin, S.J., then Vice-President, Prefect of Studies and Professor of Philosophy at Fordham.

Father Larkin left St. John's in the summer of 1847, as he himself tells us, with fifty cents in his pocket to purchase a church and a house in the city. He accepted the hospitality of Father LaFont, a Father of Mercy and pastor of the newly erected French Church of St. Vincent de Paul, then located on Canal Street. It seems that some years previous, on a piece of ground between the Bowery and Elizabeth Street, a few doors above Canal, a Protestant Church had been built. But because of some factional disagreement in the congregation it became a matter of necessity to sell the church. Father Larkin heard of the affair and at once determined to bid. The trustees were willing to strike the bargain for $18,000, provided $5,000 were paid at once, and the rest by regular installments. But where to get the $5,000?

The next morning after Mass a stranger called. His story was this: He was an artist and had just come with his family from France to find work in this country. He had with him 25,000 francs (exactly $5,000) and wanted to put it in safe keeping. Father Larkin received the money with gratitude and gave in return a mortgage on the property. Father Larkin next rented a house in Canal Street (then Walker Street), the garden of which adjoined the small open space in front of the church. Here, in view of starting his college, he collected his community of four Fathers, three scholastics and one Brother.

The church was remodeled and redecorated by the artist who held the mortgage. It was dedicated on July 31, 1847, as the Church of the Holy Name of Jesus. During the months of August and September the basement was fitted up for classrooms and the School of the Holy Name of Jesus opened in October with one

hundred and twenty students from New York, Brooklyn, and Jersey City.

Barely six months had elapsed when a fire broke out and completely destroyed both church and school. Thanks to the kindness of the pastor, the school was temporarily continued in the basement of St. James Church on James Street, and the parishoners were attended to at the neighboring French church. In May 1848 the school moved to new quarters at No. 77 Third Avenue, near 11th Street.

While Father Larkin was continuing his search for a better location he was unexpectedly informed of his appointment to be Bishop of Toronto, Canada. He immediately set out for Rome to ask the Holy Father to withdraw the appointment. This request was granted. Taking advantage of his enforced trip to Europe, he went to France to make his tertianship.

Father John Ryan, from Fordham, was appointed to take Father Larkin's place. Father Ryan continued the search for a college site and finally bought a plot of ten lots between 15th and 16th Streets, west of Fifth Avenue. On November 25, 1850, the students of the school of the Holy Name entered the new college building at 49 West 15th Street. The church, fronting on 16th Street, was dedicated on July 6, 1851. In making the transition both church and school lost their name and, at the request of Archbishop Hughes, were placed under the patronage of St. Francis Xavier. The money to finance the undertaking was raised when, by the authority of the Archbishop, a collection was taken up throughout the State. Seven thousand dollars was realized from this collection. However, the principal aid came through the efforts of two Jesuits who were sent to Mexico to beg for contributions. So generous was the response of the Mexican people that within two years it was possible to pay off some $15,000 of the debt.

From this time forward the missionary work of the Society in New York and New Jersey made rapid

progress. The next twenty years are so filled with activity and expansion that we give here only the merest summary.

At the time Xavier was being built, German Jesuits were also working in New York State. The National Assembly at Frankfort had passed a declaration in 1848 that "the Society of Jesus together with the Redemptorists and Liguorians were banished for all time from the German land." The next year we find German Jesuits working in a mission at Williamsville, New York. From Williamsville, Father Bernard Fritsch and Father William Kettner built the old Church of the Good Shepherd at Pendleton, New York, and took charge until the parish could be supplied by secular priests. Tonawanda and Transit in Erie County were also mission stations. About this time (1848) the Canada and New York Mission assumed parochial charge of St. Joseph's in Troy. This parish flourished under the Society's care for a period of fifty-one years.

In 1851, Bishop Timon, the first Bishop of Buffalo,[22] offered the German Jesuits, at a nominal sum, the Squier property on Washington Street, which he had purchased as a site for his cathedral. The new church, named St. Michael's, was dedicated on January 1, 1852. A month later a small school was opened. Fathers from St. Michael's had charge of St. Joseph's until 1853 and again alternately with the Redemptorists from 1862 to 1873.

St. Ann's was founded in 1858 for the Germans living east of Jefferson Street, whose numbers had increased rapidly. The new church was attended from St. Michael's until Father Vetter, S.J., was appointed first resident pastor in July of that same year. In 1861 St. Francis Xavier's in Buffalo had a German Jesuit as pastor. Father George Foertsch was there for three years.

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[22] The Diocese of Buffalo was erected on April 23, 1847.

When the great Civil War broke out, in 1861, in spite of the smallness of the mission's personnel, five Fathers were sent as chaplains. They were Fathers O'Reilly, Ouellet, Nash, Tissot and Bruhl. That same year the "Mission of the Islands" began with Fathers from the College of St. Francis Xavier visiting the public institutions of charity and correction in New York City's East River. As early as 1852 Fathers from Xavier had been visiting the Tombs and once or twice a month would bring the consolations of religion to the Catholics at the State prison at Sing-Sing. But more regular visits began on April 8, 1861, when Father Jaffre, a former missionary in Canada, started daily from the College, visited each of the institutions on Blackwell's Island, and returned from the long trip each night, completely exhausted. In one month's time he had died a victim of typhus. His successors had to combat not only typhus—three died within two succeeding years—but much anti-Catholic bigotry. The most famous of the first chaplains was Father Henry Duranquet who for twenty-five years had devoted all his energies to a work which is still continued by the New York Province.

The same year which saw the opening of the mission on the islands brought the death of Father John Ryan, Xavier's second president and founder of the first society in the United States to pay homage to the Holy Name.[23] Father Ryan died in 1861 as pastor of the Church of the Immaculate Conception on 14th Street, between Avenue A and Avenue B, New York City. Five years before, when his term at Xavier had been completed, he had been appointed by Archbishop Hughes to supervise the building of a church in honor of Our Lady's Immaculate Conception—a dogma that had been recently defined. The financial panic of 1857 occurred during its erection, and Father Ryan's health had been

[23] The Society of the Holy Names of Jesus and Mary was formed on January 14, 1857.

completely undermined by the struggles attending his task. The last Mass was said in this church on August 19, 1945. It is now being demolished in order to make room for a new housing project. Father Ryan had been the only Jesuit pastor.

The Church of St. Lawrence O'Toole (later St. Ignatius Loyola) on Park Avenue was entrusted to the Society by Archbishop McCloskey in 1866. The rector of St. Francis Xavier's was to be accountable for the proper discharge of parochial offices, and the community of five Fathers and two Brothers was regarded as part of the Xavier community.

By July 31st, 1869, another milestone in the history of the mission was reached when it was made independent of the Champagne Province, to which it had been attached.[24] The saintly and scholarly Swiss Jesuit, Father John Bapst, was named first Superior of the Independent Mission. One of his first moves was to make Saint Lawrence's in Yorkville independent of Xavier by appointing Father Moylan as first rector. It was Father Bapst who inaugurated the Mission Band. Until then, requests for preachers of missions had had to be made to the Missouri Province. The famous Father Arnold Damen, S.J., of Chicago had given a number of missions in the East. It was during Father Bapst's administration that a villa house was opened in the Diocese of Brooklyn at Loyd's Neck, Cold Spring Harbor, comprising some forty-four acres known as the "Fort Hill property." The villa was closed after four years.

At this time also, the work which the German Jesuits had been carrying on for their fellow-countrymen in western New York State had been consolidated. In

[24] The mission was separated from the French Province in 1863.

1869 the Buffalo Mission was formed.[25] In this year we find these good German Fathers working in mission stations at Black Creek, Eleysville and Northbush. They also took charge of the Church of St. Vincent in Buffalo, alternating here with the Redemptorists for six years.

A number of attempts had been made by the Society to open an institute of higher learning in Buffalo. In 1856 a Latin School had been opened with about eight students. But this was short-lived and had to be abandoned. In 1857 two young men were taught philosophy by Father Jannsen, S.J. In 1868 Fathers Durthaller and Fritsch taught Latin to two young men who were afterward to play an important role in the affairs of the diocese: the Right Rev. Monsignor Nelson Baker, V.G., and the Rev. Daniel Walsh. At last in 1870 another supreme effort to establish a college was made. Canisius College was opened that year with an initial enrollment of thirty-five students, a number of them coming from as far as New York City.

Early in 1873 the first move was made toward the formation of Sacred Heart parish, Buffalo, when the Fathers from St. Ann's opened a school on Seneca Street, between Emslie and Hydraulic. A layman was put in charge. The parish was founded two years later by a secular priest and the school entrusted to the Franciscan Sisters. The Buffalo Jesuits built the

[25] Its territorial limits were not finally determined until 1871. They were "the dioceses of Buffalo, Erie, Fort Wayne, Rochester, Cleveland, Detroit, Marquette, St. Paul, La Crosse, Green Bay, and one station in Milwaukee or else in Racine or Madison."—Garraghan, *The Jesuits of the Middle United States*, Vol. I, p. 586.

On Sept. 1, 1907, the Buffalo Mission was dissolved, its members (280) and houses being distributed to the Maryland-New York and Missouri Provinces. The larger number of men (195) went to the latter.

Church of St. John the Baptist at Boston, Erie County, and attended to the German farmers there until 1873.

The Germans living in New York City and vicinity were also being taken care of. The man entrusted with most of the work was Father Joseph Durthaller, one of the former rectors of Xavier. Having organized a German parish in Hoboken, New Jersey, he turned his attention to the erection of St. Joseph's Church in Yorkville.

Up to the year 1872 the spiritual destitution of many of the German Catholics residing in Yorkville was truly deplorable. With the advent to Yorkville of the great brewing companies, the number of German Catholics grew beyond the capacity of Saint Joseph's Orphan Asylum Chapel on 98th Street and Avenue A, which they had been attending. Few could be persuaded to go to St. Lawrence's because of the language difficulty. Father Durthaller was forced to conclude that the only solution was to construct a German church. This he proceeded to do with the approval of the Archbishop and his superiors. For two years he worked to collect funds. A site was bought on 87th Street near Avenue A and work was begun. In April, 1874, the Church was completed and dedicated to St. Joseph by Archbishop McCloskey. Father Durthaller then built a residence for himself and his assistant on a lot next to the church. In a few years the number of children of school age had so increased that they could no longer be accommodated in the orphanage. So Father Durthaller built a school of his own at a cost of $30,000. The Society continued in charge of Saint Joseph's in Yorkville for a period of fourteen years.

About the time Father Durthaller was making plans for the new German church in Yorkville, the Right Rev. James Roosevelt Bayley, Bishop of Newark, N.J., entrusted to our Fathers St. Peter's Church in Jersey City. In the summer of 1871 Father Bapst sent Father Victor Beaudevin to take possession of the house and

church. The parish had been originally founded by the Rev. William Byrnes. Others succeeded until Bishop Hughes appointed the Rev. John Kelly. Father Kelly had entered the Jesuit novitiate in 1828 but was obliged to leave because of poor health. He became a secular priest and then set out for the African missions. Returning to America in a dying condition, he recovered and was given the parish of St. Peter's, which then numbered five hundred souls. It was Father Kelly who erected the present church. A Father Corrigan succeeded him and in 1871 the parish was given to the Society.

On July 27, 1876, at Manresa, West Park, New York, the Fathers of the rapidy growing Mission opened another novitiate. The first New York novitiate had been at Fordham for three years. This second one at West Park was kept open for nine years. From it missions were attended at Esopus, Barrytown, Eddyville and Rhinebeck. The novices taught Catechism at a little settlement nearby called Pan Yan.

The last great missionary project to be undertaken, before the formation of the New York Province, was the opening of St. Peter's College in Jersey City. Back in 1872, by a special act of the New Jersey Legislature, St. Peter's College had been chartered as a university. It was not until September, 1878, however, that classes began, with 123 students—day scholars. Two distinct courses of study were offered, the Classical and the Commercial, and a preparatory department was also instituted. St. Peter's was the last school to be opened during the mission years.

Almost a year after the opening of St. Peter's, on June 16, 1879, Father Beckx, General of the Society, incorporated the New York Mission into the Province of Maryland. The new corporate entity was known as the New York Province. The year following, the name was changed to "The Maryland-New York Province." Father Charles Charaux had been the last superior of the Mission (1873-1879).

OBITUARY

BISHOP WILLIAM A. RICE

(1891 - 1946)

> "Thursday night's Cathedral bell, whose tolling was heard from Yarborough to the Fort, struck a fitting note. The simple, unmelodious toll of the bell spoke of a loss to this city, to this country, to a large country to the north, and most of all to the Catholic Church.
>
> The funeral rhythm of the strokes reechoed in the hearts of the suddenly hushed crowds who were then returning from the Cathedral Spring Festival. 'If only there were a more extraordinary way of spreading the news of the death of Our Bishop!' some of the people said. But, really, nothing could have been more fitting than that the Bishop's death should be announced by the ordinary bell, by the whisperings of a silent throng on their way home.
>
> It has ever been thus. When the great tragedies befall men, they are helpless. And the testimony of their helplessness is that they can express the deep emotions within their hearts only in simple, ordinary ways."

In such strikingly reverent manner did *The Clarion* for March 2, the daily newspaper of Belize, begin the story of the sudden death of Most Rev. William A. Rice, S.J., Bishop of Rusicade and Vicar Apostolic of British Honduras. In the early evening of Feb. 28 a great, but simple heart had ceased to function and its passing to God had left all who had felt its influence shocked beyond the telling. Dignitaries of Church and State, brother Jesuits throughout the world, professional men and women, humble peasants and little children stopped awestruck in their work or play as the radio and press carried the startling message of the loss of a father and a friend.

Born in Framingham, Mass. on October 3, 1891, William Rice was the third eldest son of a family of

ten boys and five girls. A priest of St. Stephen's parish had formed a society called the Blessed Sacrament Reading Circle, whose purpose was to foster frequent Communion, visits to the Blessed Sacrament, and good reading habits. William was one of the most faithful members. On hearing of the Bishop's death, one of this group wrote: "To the members of the old group at St. Stephen's his memory will live not so much for the honors he received or the brilliance of his career, but for the genuine boyish simplicity and straightforwardness that won the love of all who were privileged to know him."

A chance remark of Father John O'Donovan, S.J., of the Mission Band, to the altar-boy in the sacristy of St. Stephen's Church led to the boy's entrance into Boston College High School and his eventual entrance into the Society in 1911 at St. Andrew-on-Hudson, Poughkeepsie, N. Y. There, during his two years of novitiate and following two years of juniorate his kindly, generous nature and ever-present smile endeared him alike to superiors and fellow scholastics. One of the more robust of his class, his strong, willing hands sought and won the heavier tasks at manualia and laborandum. Was there a trunk or a box of books to be carried, a heavy pot or pan to be scoured, Brother Rice was in the forefront of the "strong men." Reared in the out of doors, he revelled in the heavy work of loading a picnic truck; gladly and profusely he perspired over the picnic fire, and, when all was over, with a contented smile he managed efficiently the reloading of the truck for the homeward trip. As a student he was always above the average. His love of books, which showed itself markedly in later life, was apparent in his many trips to and from the Juniors' library and the many free hours which found him at his desk pursuing some favorite topic. His observance of rule and the regulations of religious discipline was an inspiration to all. Those who lived with him at the time will remember the reputation which he never lost,

of being the first one up at the sound of the rising bell, the first one washed and down to chapel. Fellow novices often marvelled that one could be up and out before they themselves were more than half-dressed. Punctual and strict with himself, he was never overbearing, but rather tolerant and understanding. Looking back to those early days, one can easily recognize his motive force in the text which he later chose as the motto for his Bishop's shield: "The charity of Christ urgeth us."

So it was throughout his three years of philosophy at Woodstock and his four years of teaching at Regis High School, New York City. He was ever the student, ever the tremendous worker, ever a volunteer for extra tasks. Of French Canadian parentage, he spoke French fluently. During philosophy by dint of personal effort he had mastered the rudiments of Spanish so well that he was able to teach them at Regis High. Later, during his Tertianship at Salamanca, Spain, he acquired fluency in Spanish conversation. After one year of theology at Woodstock, he eagerly accepted the chance to complete theology in Valkenburg, Holland, knowing that this would enable him to get a hold on German, which he had started to study on his own. At Valkenburg he was the spark of the little American colony making its studies there. His buoyant spirits were a tonic for those who found foreign customs at times trying; his shrug and his smile minimized a seemingly difficult problem. He was ordained priest at Valkenburg on August 27, 1925, his aging mother making the trip to Holland alone to be present for ordination and first Mass. Following his Tertianship at Serranos, Salamanca, he returned to the States in the summer of 1927.

Superiors recognized his administrative ability by appointing him Minister of Boston College. Though he remained at this post only a little over a year, his cheerfulness and generosity left their mark not only

on the community, but also on the members of St. Ignatius Parish, attached to the College.

On September 26, 1928, Father Rice was appointed Rector of Shadowbrook, the Novitiate of the New England Province in Lenox, Mass. Here began that kindly, unobtrusive interest which he took in the younger members of the Society until the time of his death. As superior he was easily approachable, sage in counsel, and sympathetic. Dignity of office sat on him lightly. Faculty Fathers, juniors, novices, brothers, all found in him the example of a zealous, industrious, yet unassuming Jesuit. Relatives and friends of the scholastics remember him affectionately. One writes: "The Jesuit Mothers of his Shadowbrook days are grief-stricken over the early departure of our beloved Bishop Rice to his everlasting reward in Heaven. We can never forget his smiling welcome, his royal hospitality, and above all his final blessing as we waved a 'good-bye' at the close of each visit. God rest his saintly soul! To remember him will be a perpetual benediction."

Early in the Fall of 1931 word came that at the wish of the then Holy Father, Pius XI, American Jesuits were to open a school of secondary education for the Catholic boys of Baghdad, the capital city of Iraq. This small country, once called Mesopotamia, from the Tigris and Euphrates Rivers which run north and south almost the length of it, had been under British mandate since the end of the first World War. Baghdad, a city of about 200,000 inhabitants, most of them Mohammedans, was and still is about five per cent Christian, and of this five per cent only a small number were Catholics. It was for this small number that His Holiness, Pius XI, desired a school. The direction of such a school fell to the lot of the New England Province. Father Rice was chosen as the first superior of this mission college. For the beginning of the enterprise, the California, Missouri, Chicago and Maryland-New York provinces each contributed one Father. In

November, therefore, of 1931, after welcoming his successor to Shadowbrook, Father Rice betook himself to Georgetown University, Washington, to spend the next few months in intensive study of the beginnings of Arabic, the language of the country to which Obedience called. The community at Shadowbrook will long remember the brilliance of its former Rector, who to the multi-lingual tributes paid him at a farewell dinner in his honor replied in Latin, Greek, English, French, German, Spanish, and Arabic.

In February, 1932, in the company of Father Edward Madaras of the Missouri Province, Father Rice sailed for Baghdad. Just after passing the Azores, Father Madaras ran off on a small mimeograph machine he had taken with him a news-letter, which he called *The Baghdadi.* Begun as a "sporadic journal," in time this news-letter has grown into the present *Al Baghdadi* with a circulation of about four thousand copies, "a journal," as its masthead indicates, "issued quarterly to promote and sustain interest in Baghdad College, an educational and missionary project entrusted to American Jesuits by Pope Pius XI." The *Baghdadi* tells the story of the gigantic task accomplished under the able direction of its first Rector, Father Rice. With a patience that needed to be superhuman, a tact that won freinds from high and low, and an efficiency seldom surpassed in missionary annals, in a space of five years he had bought land and erected a modern college building and filled it with several hundred boys. Baghdad College stands as his monument. At the present writing, in addition to the College building there is a second building for faculty and boarders, while several houses in the vicinity have been leased for temporary use. The faculty numbers twenty-three Jesuits, with Father Madaras as Rector, and the student body close to five hundred.

The following letter from a faculty member of the College, who spent some years under Father Rice, tells

how the news of Bishop Rice's death affected his friends in Baghdad:

> "Last Saturday afternoon we were finishing up our yearly task of having the boys injected against typhoid. We take this precaution yearly in an attempt to save lives. Father Quinn and I had sent one hundred boys to the doctor waiting in the infirmary. When the doctor announced that he was tired and through for the day, you can imagine I was not exactly fresh and energetic as I started to accompany the doctor from our infirmary back to his office in the city. That is precisely the moment when the cable from the States arrived and announced dreadfully: 'Bishop Rice died Thursday.'
>
> Dr. deSousa and I rode in silence to the city. The doctor was one of countless Baghdadis who were to be distressed by the news, so sudden, of the loss of the grand man they remember with devotion and speak of with love. I left the doctor, still dazed by the news, at his office on Rashid Street and crossed the street to a tiny tailor shop. There a Hindu Indian tailor strains his eyes over every stitch that goes into the Baghdad Jesuits' cassocks and trousers. The one bright touch in the dingy room is a large framed photograph of Bishop Rice, smiling on all who come into the shop. I told Ilam Din the news. As I expected, it brought tears to his eyes, and his hand, generally so steady with the needle, was trembling as he placed it in mine.
>
> I visited the Carmelite Church where Father Rice and Father Madaras spent their first few weeks in Baghdad. The Carmelite residence had caved in on the feast of St. Francis Xavier and just this week the foundations were being laid for a new building. The Carmelite Superior was planning to photograph different stages of the construction and send copies to British Honduras. Bishop Rice's last mission may have been far removed from Baghdad, but all his friends here knew how close in spirit he remained with them. We know that we have a powerful patron who will intercede always for the success of the work which he began here."

In 1936 during the absence of the Apostolic Delegate Father Rice was appointed Acting Apostolic Delegate to Mesopotamia, Kurdistan, and Lower Armenia, as well as Apostolic Administrator of the Archdiocese of Babylon of the Latin Rite. He held that office for

two years in addition to his duties at the College. Finally, a decree of the Sacred Congregation of Propaganda, dated November 19, 1938, appointed him Vicar Apostolic of Belize. From Boston to Baghdad to Belize, it was "Go, go." Father Rice went. Obedience guided his steps, and the charity of Christ urged him to stride restlessly forward in quest of the greater glory of God. From one end of the world to another he went.

The historic old Church of the Immaculate Conception, Boston, familiar to him from his Boston College High School days, witnessed Father Rice's consecration on April 16, 1939, as Titular Bishop of Rusicade for Belize. The consecrating bishop was a fellow Jesuit Missionary, His Excellency, Most Rev. Thomas A. Emmett, S.J., Vicar Apostolic of Jamaica, British West Indies. The co-consecrators were His Excellency, Most Rev. Thomas M. O'Leary, Bishop of Springfield, Mass., and His Excellency, Most Rev. Francis J. Spellman, Auxiliary Bishop of Boston at the time, now Cardinal Archbishop of New York.

When Bishop Rice arrived in British Honduras on June 18, 1939, he was forty-seven years old, a vigorous successor for the aged Bishop Murphy, who smiled gladly as the younger man stepped from his plane at the Belize Airport and advanced briskly to meet him. Bishop Murphy was well over sixty when he became Bishop. He could reasonably surmise that Bishop Rice would have at least a score of years as Vicar Apostolic in the colony. Providence, however ruled otherwise.

Soon Bishop Rice was inspecting the vicariate and making Confirmation tours in the bush. One can sit at a typewriter and glamorize those trips. The raw material for glamorization—long trips by horseback along narrow paths hacked through the monotonously thick vegetation; slow trips by dorey on sluggish rivers; wearisome tramps through tropical jungles steaming with moisture under the blaze of a torrid sun; the infuriating attacks of mosquitoes, sand flies, and red ants; the lack of privacy in bush houses—all

these things much harder to endure than to read about. Yet the Charity of Christ drove Bishop Rice to accept these discomforts without complaint. It was a joy to him to make new soldiers for Christ. He was humbly elated at the honor paid to his office as successor of the Apostles; he was touched by the reverence shown him by the simple folk of his flock. Come trial and troubles, God's Will be done!

In November 1942 a devastating hurricane wrought havoc throughout the colony. The toll was thirty-four churches and schools destroyed and fifteen more badly damaged; nine mission houses destroyed and nine damaged. Although there was not the great loss of life which the 1931 hurricane caused, some lives were lost in the outlying villages. Bishop Rice wrote: "It is staggering to think of all that will be immediately necessary for the rebuilding of the churches erected by the toil and sweat of many Jesuit Fathers and Missionary Sisters. The schools, too, are absolutely necessary in these parts. So, with God's help, we must rebuild." With characteristic energy he set himself to the task of rebuilding and at his death saw several churches and schools finished and others started.

At home in the presbytery in Belize, the scholar in Bishop Rice was always in evidence. He loved books. He would carry a book as he walked in the house, unwilling to leave off reading for even a few seconds. His wide experience of men and places made him interested in the great world beyond the little tropical colony. Books nourished and whetted his concern about great deeds and great thoughts, no matter what their origin.

In the Fall of 1943, on his way to a Mexico City Eucharistic Congress, which he never reached, he wrote: "Talk about being stranded on a desert island! That has nothing on us. Another Father and myself have been interned in the most out of the way spot in the country. We had to put down here because of a threatened hurricane. The airport has been one mud puddle for the past three days and we have yet one

more to wait. It has been raining steadily. Shoes are wet and heavy with mud, clothes wet and wrinkled and worse, matches won't strike at all. And I finished the book I brought along, some four hundred pages, and haven't any more and can't buy any!"

The Bishop's hobbies were of an artistic and intellectual character. He promoted Gregorian music and took a personal interest in the development of good choirs at Holy Redeemer Cathedral. An anecdote told by a fellow Jesuit in New York paints a perfect picture of the Bishop:

> "In the winter of 1943 Bishop Rice came to 78th St. Uppermost in his mind was a visit to the music stores. He wanted loads of hymns which he could teach to the children in Belize. You know what happened when he saw a book. To the amazement of all Carl Fischer's clerks, Bishop Rice took every book off the shelves and opened each one lovingly. I simply sat and smiled, knowing the way he could forget his problems whenever he saw a book or a child."

Just after his return from this trip north, the Bishop wrote:

> "My little gang of singing ragamuffins was waiting for me when I arrived. There they were on the steps of the Church singing 'God Bless America' when I got out of the car. They were afraid their Bishop wasn't coming back and had decided to write to Rome to ask the Holy Father to make me return. The thing that bothered them was how to address the Holy Father. They came to the Superior and wanted to know whether they'd write: 'Dear Pope,' or 'Your Excellency, Holy Father,' 'Dear Holy Father,' or what. We got back into choir work the first day I was free and are now rehearsing another Mass."

Books and children! Two things that could engross him at a moment's notice. His last Lenten Pastoral, which he had prepared to read in the Cathedral the Sunday following his death, had for its theme the proper Catholic training of children. Taking his cue from the Holy Father's encyclical on the plight of children in the war areas, he dwelt upon the condition

of homes in the colony and the need for training children from the cradle in the elements of the Faith and the finer points of religious devotion.

Straight from the heart comes this appreciation from the Sister Superior of St. Catherine's Convent, Belize:

> "It would, I feel sure, be very hard to find anywhere a more striking example of a Bishop's love for and devotion to the little ones of his flock.
>
> As the guardians and instructors of these little ones, the Sisters were warmly cherished by Bishop Rice, and regarded as co-helpers in his great work of guiding souls to God. To us, His Lordship gave every mark of esteem and every moral and material assistance that he could possibly give.
>
> It was his ardent desire that the Sisters on the Missions be given every advantage in educational methods, and so he advocated professional training for the young teachers, and other courses for the more advanced.
>
> As a personal and very dear friend, the relations of our esteemed Bishop with our Community were those of a most devoted father. With beautiful courtesy and friendship he honored us on all the principal feasts of the year by coming to the convent to give us Benediction of the Most Blessed Sacrament. The Sisters looked forward to the happy visit afterwards for the Bishop was a brilliant conversationalist and his experiences were world-wide.
>
> An outstanding trait in the character of our Bishop was his devotion to the Liturgy of the Church and his love of Gregorian music. Shortly after his arrival in the colony, Bishop Rice organized a choir of about fifty or sixty boys in age from seven to fourteen. This became known as 'the Bishop's Choir' and the younger boys were called 'novices!' He labored with this choir daily, and once a week he conducted choir practice for about eight hundred boys and girls, endeavoring to inspire them to glorify God with their young hearts and vocies and to sing the praises of Our Lady, for whom he had the tenderest and most affectionate love. Her antiphon 'Ave Regina Coelorum' was the last hymn which he taught. He was thoroughly convinced that one of the best ways of imprinting the truths of our Holy Faith on the minds of the young or of enkindling in youthful hearts the love of God was through sacred song. Hence the emphasis which he placed on singing.

With his beloved boys he was present every Sunday morning at the children's Mass, and again in the afternoon he was in the Cathedral aisle directing the singing for Benediction.

His zeal did not limit his interest to singing; his sympathetic concern extended to every branch of the school curriculum. He valued mathematics for the mental training which that science provides, and so he stressed the importance of arithmetic in the Grade School. Every month a test in arithmetic, familiarly known as the 'Bishop's test,' was prepared for nearly a thousand children. This the Bishop prepared himself and undertook the arduous work of correcting these tests and giving individual and class percentages.

To encourage the children to take pride in correct speech he introduced and presided over a monthly Elocution Contest and gave the winners useful prizes.

When Bishop Rice taught the children, talked to them, or smiled down at them as they clustered around him, one was forcibly reminded of that scene in the Gospel in which Our Lord said: 'Suffer the little children to come unto Me.' Children felt very much at home with our Bishop. It must be remembered that the little ones who wanted to be with him were not the childern of the wealthy, but for the most part of the poor and lowly. Ragged clothes and bare feet did not repel our good friend. He loved the children and they knew it.

When our Bishop was stricken with his last illness the children stormed heaven for his recovery, but God willed otherwise. One day, as the children gathered in the Church to say the rosary for him, the pastor told him, and he said: 'I wish I could be with them, for I love the children.'

Another day, when hundreds of boys were playing noisily on the tennis court and the pastor thought His Lordship might be disturbed, he asked if he would send them away. The Bishop, who was suffering greatly at the time, replied: 'No, their noise is music to my ears.'

You will understand how very much we miss our dear Bishop and how much the children miss him. We have lost a good friend on earth, but we feel sure that we have a powerful advocate in heaven."

Death was due to a coronary thrombosis. This had been coming on for some time, but neither the Bishop

nor any of the community realized it. Signs of the trouble appeared first in the previous April, while he was making a Confirmation trip in the Punta Gorda district. At that time he complained of pains in his arm and Father Rochel, who accompanied him, noticed his labored breathing and distress at the end of a day. During the intervening months he had several attacks of malaria and as a consequence any other troubles were attributed to the malaria. In October he wrote to one in the States: "Health has been fine, except for a couple of bouts with fever. Nothing serious, but it does knock you out for a couple of days. One bounces back, however, and soon forgets it." At Christmas Eve Midnight Mass he seemed exhausted, but the community attributed the exhaustion to the preliminary forty-five minutes of directing his choir in the carol-singing.

On Saturday, February 16 he was feeling such distress that he visited the doctor. The latter found him in very bad condition and gave him the ordinary remedy to take when he felt an attack of angina pectoris coming on. The attack came at 4:30 Monday morning, February 18. All day Monday and Tuesday he suffered intensely. Extreme Unction was administered Monday evening. Wednesday brought some relief and after that he improved daily. On the Wednesday following his condition was so good that Father Hickey, the Superior of the Mission, left Belize to visit the northern mission stations. According to the doctor Thursday, February 28 was rather a bad day for the Bishop, but he gave no indications noted by the community. In fact he wrote a number of letters during the day. Shortly after eight in the evening Father Zimmerman, passing his room, noticed heavy breathing and muffled groans. As Father Zimmerman spoke to him, the Bishop seated in his rocker, did not answer, but leaned his head over on the desk. Father Zimmerman called Father Sontag, and with their help the Bishop rose to cross the room to his bed. He was

scarcely in a standing position when he sank to his knees and died in that position as Father Zimmerman gave him final absolution. The doctor arrived in five minutes, but the Bishop's soul had gone to its reward.

Cablegrams were sent immediately, one to the Provincial of the Missouri Province, and one to the Provincial of the New England Province. The Superior of the Mission, Father David Hickey, was in Corozal, in the northern part of the colony. By driving all night he was able to reach Belize by 4:15 in the morning. A boat, provided by a benefactor, brought Father Marvin O'Connor, former Superior, from Caye Caulker. Other missionaries arrived by boat and car from Stann Creek, Orange Walk, and Corozal.

The solemn funeral Mass on Saturday, March 2 at 10:30 a. m. was sung by Father Hickey, with Father Joseph Kemper as deacon, and Father O'Connor, subdeacon. The attendance at the Mass was the Colony's testimony to the Bishop's greatness. It was a testimony that went beyond the barrier of differing religious opinions. Of the Anglican Church, Bishop Wilson, Archdeacon Pratt and Canon Hulse were present. The Reverends Burnham and Saunders represented the Methodist Church. His Excellency, the Governor and Lady Hunter, although the most prominent, were not the sole representatives of the British Honduras Government. Officials from the Executive Council, the Legislative Council, and the Belize City Council were on hand, as well as the heads of various Government Departments. The Military was there. So were the Consuls of the American, French, Belgian, Honduran and Mexican Governments. Delegations from all parts of the Colony made hurried trips to be on time for the Mass. Without exaggeration it may be said that all British Honduras acknowledged its great loss in the death of the Catholic Bishop.

On March 7 the Apostolic Delegate for Iraq sang a Requiem Mass in Baghdad for the Bishop's soul. Two archbishops, several of the nuns of the city, the Chris-

tian boys of the College, former students and several other friends of Bishop Rice attended.

At Boston College on March 15 His Excellency, Most Rev. Richard J. Cushing, Archbishop of Boston, sang a Solemn Pontifical Requiem Mass for the Bishop. The Archbishop said of Bishop Rice:

> "I feel the Bishop's death as a great personal bereavement. He was so humble, yet so scholarly; so zealous, yet so unostentatious; so saintly, yet so patient with others. I am confident that he will help us from the Kingdom of Heaven. May God rest his noble soul!"

Interment was postponed until four in the afternoon in order that the Bishop's brother and his wife, Mr. and Mrs. Albert Rice of Framingham, might be present. The two were in Florida when they received word of the Bishop's death. Fog at the Miami Airport delayed their plane's departure for two hours, and they were unable to arrive in time for the funeral Mass. The Bishop was laid to rest in front of the Blessed Virgin's altar of the Cathedral, next to the graves of two of his predecessors, Bishop DiPietro and Bishop Hopkins.

Marks of respect, in the form of cablegrams, telegrams, letters and flowers arrived from various parts of the Colony and from abroad. Archbishop Caruana, Apostolic Delegate of the West Indies, cabled his condolences from Havana. Taca Air Service sent twenty dozen lilies from the neighboring republic of Honduras. The Governor and Lady Hunter sent this message to the Bishop's brother:

> "Please accept our deep and sincere sympathy with you in our mutual sorrow.
>
> We begin to realize your suffering when we consider how much your dear brother, our Bishop, meant to us. By his loving charity, Christlike leadership and sweet simplicity he has endeared himself to all, and his going home to God has left us all shocked. You have had the added joy of being his very own and because of this you will feel his loss more keenly. May Christ fill with His love and comfort the loneliness of your hearts."

Sometime after the Bishop's death, the Superior of the Mission wrote:

"I have lived in close contact with Bishop Rice for three years. You would have to see him in action to realize how energetic he was. So heroic was his patience that never in all that time was there a single sign of impatience or annoyance. It must have been difficult to come here and to live in close contact with strangers whose outlook and customs were to him just about incomprehensible. Yet never did he give any indication that he was anything but perfectly at home in his new environment.

The Government officials from the Governor down had the highest regard for his ability and wrote us letters expressing sincerely their opinion of the loss the Colony sustained by his death. All the principal stores of the city closed for his funeral and practically the whole Catholic population attended the ceremonies. That was a mark of affection worth noting.

Bishop Rice's untiring industry was a constant inspiration to the younger men of the Community. His example was contagious. One small item seems to indicate a great and unusual tribute to one of Ours. The Community here still misses the Bishop. Daily something turns up to bring out a spontaneous expression of esteem and sense of loss."

The following gracious tribute to the memory of Bishop Rice has been received from the Most Reverend Archbishop Georges de Jonghe d'Ardoye, the present Apostolic Delegate to Iraq:

A GREAT LOSS

It was on March 3 that We learned of the death of His Excellency, Bishop Rice, Titular Bishop of Rusicade and Vicar Apostolic of Belize. We immediately went to offer our condolences to the Rector of the Jesuit College.

To show all the admiration and affection We had for our departed friend, We celebrated the Requiem Mass in the Latin Cathedral at Baghdad, in the presence of a great number of the Clergy and Baghdad College Alumni.

Bishop Rice came to Baghdad in 1932. With great difficulty he founded Baghdad College which today trains and educates more than 450 students according to Jesuit tradition. This educational work has full Government approbation and the highest Government officials send their sons there.

In 1936, while still directing this young institution Bishop Rice was appointed Acting Apostolic Delegate. In this new occupation, he won the praise and affection of all under his care. His kindness, frankness and piety made him a respected and beloved leader. He was a great man in the service of the Church.

In January 1939, he left Iraq to become Vicar Apostolic of Belize where he toiled without respite for the salvation of his people.

The remembrance of this good religious will long remain engraved in the hearts of all the Bishops and priests of Iraq. He will be remembered especially by many young men who received, in the college founded by him, an education which makes them devoted to their Country and Church.

Georges de Jonghe d'Ardoye
Apostolic Delegate to Iraq.

The annals of Bishop Rice's life would not be complete without a final mention of the driving force of that life. Merely to describe the pervading spirit of his life, his humility, would be to draw only a partial picture. The dominant force of his life was the intense desire to draw fair-minded men everywhere to the Truth of which he himself was convinced. This zeal drove him on to be the scholar that he was, so that through as many channels of knowledge that were open to him, in as many languages as he could master, he could influence more and more men and women. In fact, his death is a clear testament that his body could not stand the pounding drive from a soul whose one objective was so to equip himself that he might bring men and women to God. "The Charity of Christ drove him on." May he rest in peace.

FATHER FRANCIS C. SMITH

(1896 - 1945)

On Monday, December 24, 1945, THE HALIFAX MAIL carried an editorial entitled: "A Scholar Dies." The editorial was written by the Protestant editor of the paper. It read as follows:

> "The Rev. Francis C. Smith, S.J., had made his home in Halifax for less than three years when he died on Sunday evening after a month's illness. In that time, through his friendships and through the work which he was doing at St. Mary's College, of which he was head, he had made his mark on this community.
>
> Coming to St. Mary's in the midst of the war, he began plans for the extension and improvement of the institution which already has served Halifax for more than a century. He rallied to the college all its old friends, its former students and its graduates and instilled in them the spirit to enlarge its already broad and useful field.
>
> In so doing, the president was no more than continuing a brilliant career which had begun in Montreal as a student and had carried him through courses there, elsewhere in this country, in England, and in France. His scholarship was broad and deep and creative. In a body of men outstanding for its learning, he was a leader. The Society of Jesus has lost a most capable member, St. Mary's an active and constructive director, and Halifax a citizen who, in a brief period, showed an interest and a vision that commended him to the many who today mourn his passing at so early an age."

It was not only Father Smith's "brilliant career" that started in Montreal. His life began there. He was born in Montreal on April 15, 1896. His early days were not devoid of advantage. Freedom from want reigned in his family, and fear of the future was unknown. In his home, he learned to love what was good in literature and in art and in his fellow men.

In later years it was often said: "Father Smith has

a facile pen." Facility in art is acquired by practice. Father Smith practised the art of writing at an early age. At the age of eight he had already broken into print. He wrote for the Children's Page, on "Why a Boy does not get Fat." His words of wisdom crept onto another page, and were printed under the caption: OPINION OF AN EIGHT YEAR OLD PHILOSOPHER.

Frank Smith was not an only child. He had an elder brother, two sisters older than himself and one sister younger. When Frank was beginning High School, his elder brother Charles was already making a name for himself in College—in Loyola College, Montreal. Charlie was an exceptionally brilliant student. He always led his class; his marks were always in the nineties. He was much admired by his classmates. When in Sophmore, he died. His fellow-students were awe struck. It was as though they had been admiring a brilliant Nova in the sky; and now it had passed from the view of human eyes.

When Frank was ready for College, he fell ill. He was now an only son, and his parents were taking no chances. They kept him out of College for a year. But they did not neglect his education. In November, 1912, he sailed from New York for Gibraltar, and spent the most of a year seeing Europe. In Florence he took lessons in Italian. He was already proficient in French. Armed with three languages, and his camera, he studied Europe at close quarters. He brought back from his trip an album of photographs. They bore testimony of what things interested him: The photographs were mainly of cathedrals and historic sites. Two months before he died, when he was lecturing on Roman art and architecture, he wished he still had those photographs, which showed the remains of ancient Rome as he had seen them.

Frank Smith missed a year of school, but he did not lose a year of education. From his tour through Europe he gained all that a man can gain from travel.

At College, he did not speak of his travels out of season, but he did speak of them in season. His fellow-students found him interesting, and the best of them envied him his experiences. Of his most cherished memories he did not speak—of his audience with Pope Pius X, of his interview with Father General Wernz. In Rome, there was born in his soul a deep conviction of the Catholicity of the Church, of the paternity of the Holy Father, and of the maternity of our least Society.

When F. C. Smith entered College his chief claim to fame, at first, was that he was the brother of C. F. Smith. Before long, he was universally popular on his own merits. Why? He had not a winning personality. His mien was not pleasing; his manner was reserved. He was not an athlete. He did play games, and, seemingly, liked to play. When the team was short-handed, he would be asked to play hockey for his class. He would play, and did his best; but, he was no good, and he knew it. He would play tennis when asked to play. He liked to play tennis, and was pretty good. But he was not continually on the courts. To be a good tennis player was not his ambition in life. If he had any ambition it must have simply to oblige. He was universally popular because he was pleasant company, and has a sense of humour. His humour came out when he dipped his pen in ink. He was the class rhymer and his verse was in constant demand. He could produce a limerick on request. He would occasionally produce one spontaneously.

Frank Smith could, and did, pass readily from the ridiculous to the serious, or even to the sublime. For the amusement of his fellows he would write limericks. For the Catholic Press, he wrote on the Catholic Literature League. For himself, he penned a prayer.

In his Sophmore year, Frank did less writing and more thinking. He was thinking of the priesthood. He had completed but two years of College, when his father died. Frank then entered the Society of Jesus

at Saint Stanislaus Novitiate, Guelph, Ontario, on September 11, 1915.

At Guelph, the humble soul of Brother Smith proved fertile soil for Ignatian seeds. He was ever more ready to support his neighbour's proposition than to condemn it. To yield to others the better part, appeared to be, in him, a natural trait. How hard it may have been to him is known to God alone. His devotion to the Sacred Heart found vent in suggesting to his mother, with Superiors' permission, a statute of the Sacred Heart to grace the centre of the driveway before the novitiate door. Today, this marble statute stands, a perpetual memory of Brother Smith's noviceship at Guelph.

In the Juniorate, Brother Smith's natural talents found full scope. His bent was towards poetry rather than rhetoric. His taste for versification found that on which to work. He developed a facility in rendering Greek and Latin into English verse. He was not a poet, but a versifier. The effect of his appreciation of poetry was to make him an excellent writer of prose.

For philosophy Mr. Smith went to Stonyhurst, in England. For three years he was a solitary Canadian in Stonyhurst. But he was not homesick. Any house of the Society was home to him. Besides, he liked England and the English. Indeed, he seemed to care more for them than for the metaphysics of the schools. Not that he neglected his philosophy, nor was without interest in it. He was a man to whom all things human were of interest.

Mr. Smith had hardly completed his philosophy when he returned to Canada, just in time to be with his mother when she died. From that time on, the Society was more to him than it had been—more than a mother. .

For Regency, Mr. Smith was sent to the Novitiate at Guelph to teach. In his leisure hours, he read and he wrote. He never had the status of *scriptor.* Nor was he ever on the staff of the *Messenger.* But, from

the time he went to Guelph, in 1923, until he became Rector of a College, in 1943, he never ceased to write for *The Canadian Messenger of The Sacred Heart.* During these twenty years, an average of one out of three issues of the *Messenger* carried an article by F. C. Smith. The first of these articles was entitled "Catholic Writers." In it may be found the clue to the author's fidelity to writing. Mr. Smith quotes the words of Lacordaire: "Let us write not for glory, not for immortality, but for Jesus Christ. Let us crucify ourselves to our pen."

The writings of the young scholastic were stimulated by the fact that he had something to say. In his published papers he set down his own thoughts and observations. And there was intrinsic evidence that, in his travels abroad, he had not gone about with his eyes closed.

In addition to writing, Mr. Smith's zeal found another outlet. It was an outlet so unusual for a Scholastic to follow that one is not surprised to find that it stopped short—or was stopped short by competent authorities. For a month, or more, he used to preach at the Children's Mass in our parish church in Guelph. His sermons were meticuously prepared. Their style was modelled after the style of the child's history book. There were no words of more than three syllables, and they differed from the ordinary run of books for children in that they were models in the art of composition. For all the effort put into their preparation one might question their effectiveness. It was often said of Father Smith that he would never set the world on fire, or even that he could scarcely inflame the most highly inflammable. It would be truer to say that he would never be caught setting fires. But, wherever he passed, there would be found flameless, smouldering undergrowth of devotion—fires that cannot be extinguished, and may lay forest low.

For his theology, Mr. Smith went to St. Beuno's, in Wales. At the end of his first year, the theologate of

the English Province was transferred to Heythrop College, Chipping Norton, and it was there that Father Smith finished his theology, in the midst of many friends. But it was in Ireland that he was ordained. He was raised to the Priesthood on July 31, 1928 at Milltown Park, and said his first Mass at the Dominican Convent, Blackrock, County Dublin. For the occasion, his sister donated a beautiful set of vestments to the convent. These were so treasured that they were set aside to be used only for the first Masses of newly-ordained priests. They were used for the second time one year later when another Canadian Jesuit, who had been a classmate of Father Smith at Loyola College, said his first Mass at Blackrock. As far as this writer knows, these precious vestments are still being used—on an average of once a year.

For his tertianship, Father Smith went to Abbaye Saint-Acheul, Amiens, France. For tertian instructor he had Father Louis Poullier. Father Smith's facility in French enabled him to get the maximum out of Father Poullier's instructions. Father Smith was never a man to make many notes, but he had a retentive memory, and carried back from France a memory of much that he had heard and seen and learned. His store of knowledge and experience was to serve him in good stead in later years.

When Father Smith returned of Canada, the Jesuit Seminary of Philosophy, Toronto, was preparing to open its doors for the first time. Father Smith was named Minister of this scholasticate. There were two qualities which fitted Father Smith to be a Minister: he was orderly in all he did, and he had a high respect for his fellow men. For his own spiritual good, he had another fortunate trait. There was no danger of his becoming enwrapped in his material duties. Indeed, the speed with which he could dispose of these was remarkable. His orderly habits, enabled him to find leisure for reading. He was one of those

ministers that could be found, when sought, reading Sophocles in his room.

Father Smith's reading coloured his writings. But his writings were not dyed with erudition. He rarely quoted *verbatim,* but one could trace the effect of his readings.

While he was Minister in Toronto, Father Smith pronounced his final vows, and disposed of his patrimony. His *alma mater,* Loyola College, Montreal, benefited most by the disposition of his worldly wealth. It acquired a substantial, and beautiful, chapel built by Father Smith to the memory of his parents. The Novitiate at Guelph also benefited. A new building for the Juniors was made possible by Father Smith's benefactions to the Province.

When the *status* for 1931 was announced, Father Smith found himself slated to teach the Juniors. No one was surprised. He himself had every reason to believe, and to hope, that this would be his last change of status—that he would remain at Guelph to his dying day. But in fact, he had been teaching for only three years when he was appointed Socius to the Provincial. Of his days at Guelph, from 1931 to 1934, one who was his pupil in the Juniorate has written:

> "Father Smith was and always remained a deep, though unostentatious scholar, and there were many who regretted that his talent for administration and the needs of a growing Province did not allow him to continue teaching. He manifested in the classroom an accurate and careful scholarship combined with a genuine and understanding kindness. His classes, while never exactly lively, were always interesting, instructive, and well prepared. He had the happy faculty of imparting an appreciation of the subject he taught, and of criticizing faulty work without discouraging the worker. His kindness was more than a naturally good disposition. He looked upon his pupils as, and made them sense that they were, his fellow religious whom he respected."

Father Smith's respect for his fellow religious, and his politeness toward all, had very deep roots. His

Christian love for his juniors extended beyond the classroom. He manifested a genuine interest in all their extracurricular activities. Before their debates or dramatic efforts he was most helpful; during them he was an encouraging member of the audience; afterwards, he was one who would voice his appreciation. And his charity was not limited to the confines of the Juniorate. During the summer months, retreats or tridua would take him far afield. If they brought him close to the home of a Junior whose people had not been to Guelph at all, or had not been there recently, who would make a point of calling upon them, to give them first hand news of their son. And on his return he would report to the Junior on how things were at home. These kindnesses, done with a simplicity and naturalness of one who took Christian charity for granted, earned for him a perpetual memory by many whom he met only once.

In 1934, Father Smith was appointed Socius to the Provincial. In this capacity he served three Provincials. He was an excellent socius: a good companion, a reliable secretary, discreet, precise, accurate and unassuming. There was not a house in the Province where he was not most welcome. When he came he would often find time heavy on his hands, and would be more than ready to accept any ministry that the local Superior might have to offer him. In 1938, during the absence of the Provincial, Father Henry Keene, at the twenty-eighth General Congregation, Father Smith was acting Provincial, and made the Visitation of most of the houses of the Province.

In July 1943, Father Smith became the second Jesuit Rector of the University of Saint Mary's College, Halifax. Halifax was then approaching the end of its fourth year of war. The number of millions of armed forces that had embarked at this port was still a military secret. The crowded corridors of hospitals made no secret of the number of sinkings that had taken place close to this "Eastern Canadian Port." With

a minority of civilians, Halifax, which had nearly, through censorship, forgotten its own name, was not a normal peacetime city. Father Smith found it different from Toronto. He also discovered that a College is not a Novitiate nor a Provincial's residence. The habits of his life received a severe jar. Never again was he to write for the *Canadian Messenger.* Fortunately for him the last words which he had written for this periodical were also written deep in his heart. They were the words of Saint Paul: "And do ye all things without murmuring or hesitation."

Father Smith came to Saint Mary's esteemed by the community. It was not long before the student body appreciated him highly, and day by day his circle of friends widened. The statement that he "rallied to the college all its old friends, its former students and its graduates" is no exaggeration. He was not a year at the college before benefactors, seeking to fulfill his least wish, had redecorated the chapel, supplied a new altar, and new Stations of the Cross.

But it was an uphill grind. The end of the war did not bring peace to Halifax. V-E day brought riots. A month before V-J day the city was, for twenty-four hours, rocked with explosions which threatened its very existence. On the night of July 18-19 all were advised to remain out-of-doors. Three Fathers at the College, who were standing-by in case of need, sought a little rest (about 3 A. M.) on camp chairs on the campus. They dozed, to the tune of intermittend rumblings, until 4 A. M. A louder explosion wakened all. Then the whole atmosphere was lighted up with a red and pink and yellow effulgence—the harbinger of a worse noise to come. It came with a roar and a concussion. All the lights of the city and of the houses were extinguished. Nothing but death-like stillness and pitch-black darkness was left. Father Smith eased himself out of his chair. "Never a dull moment," he said, " . . . . Let's go and see what damage is done." That was the last time the writer saw Father Smith his

old self. He was visibly slowing up. In November he went to the hopsital for a check-up. He never left the hospital. He was not there a week before he received the Last Sacraments. It was suggested that he might be moved to Guelph, where he longed to go. Two days before he died, he was told that he would never travel. The following day he expressed the desire to see each and every member of the community. The next day he was in a coma; the doctor said that he could neither feel nor hear. But, shortly before he died he came out with a forceful: ". . . . more and more," as in echo to the ejaculation of a Father at his bedside: "O Sweetest Heart of Jesus I implore that I may ever love Thee more and more."

On Christmas Eve his remains lay in state in the Senate Room of the College. There was a flower famine in Halifax, this first peace-time Christmas. Many who would send floral tributes were balked in their desire. Not a flower, not a daisy adorned Father Smith's casket. Many wondered; some remarked on the simplicity; there were others to remember how Father Smith had written decrying expensive funeral decorations. "The soul longs to be united to its God," he wrote, "And we by our prayers and other good works can hasten the day when the soul will reach its goal. Therein lies true charity towards the dead. Without such spiritual help all other forms of respect are pagan and meaningless."

Father Smith was buried on Wednesday morning, December 26, 1945. His funeral Mass was at Saint Mary's Cathedral. The Pontifical High Requiem was celebrated by His Excellency Most Rev. John McNally, Archbishop of Halifax. The Archbishop also delivered a panegyric, on the Jesuits in general, and on Father Smith in particular. Father Smith was the first Jesuit to die in Halifax. He was buried in Holy Cross Cemetary, beside the most recently deceased priest of the diocese, Monsignor Alfonsus Donahoe, a gradute of Georgetown.

When Saint Mary's closed for the Christmas vacations, 1945, it was not known that Father Smith's death was imminent. When classes were resumed in January a new Rector had been installed. In the next issue of the college JOURNAL, a college student paid a tribute, which opened thus:

> "With the passing of Father Smith the student body has lost one of the best friends that it has ever had or can ever hope to have. He was constantly solicitous for the welfare of the college as a whole and the interest of each and every student. No student who ever approached Father Smith with a problem was turned aside or felt that his reasons were not fully considered; and none could ever claim the slightest indifference or unjust treatment."

And in *Journal Junior,* a High School Student had his little say:

> "It is certainly no exaggeration to say that Father Smith stole the heart of everyone who knew him, and we shall never forget his outstanding kindness or his quiet manner. Father Smith has left us with many happy memories . . . . We can yet see him throwing in the first ball to open the baseball season . . . . Last year he travelled with our smart Juvenile hockey team . . . . and we all felt perfectly at home with Father Smith . . . . His joy over our victory was as great as ours.
>
> His attitude towards us "youngsters" will not be forgotten. He never sent us away from his room without first listening to our story, taking what was good in our excuses, and sending us away happy and determined to make another try."

These youngsters did not know how trying Father Smith found it to face problem after problem. If he died prematurely, he died a martyr of patience. His patience was built on charity, and buttressed with the hope of eternal rest. May he rest in peace.

VARIA

AMERICAN ASSISTANCY

European Relief.—The response of American Jesuits to the appeals of our European brothers for food and clothing to help them during the critical post-war period has been most generous. It is impossible to obtain any complete report on the total amount shipped aboard, because all our houses are participating in this drive through all possible channels. Many letters have been received acknowledging the receipt of our packages by various European provinces.

An outstanding example of the gratitude expressed by those who have been helped is contained in the following letter addressed to Very Reverend Father Zacheus J. Maher, American Assistant, by the Provincials of the Italian Assistancy:

Romae, 27 Januarii 1946.

Reverende in Xto. P. Assistens, P. Xti.

Cum nos quinque Assistentiae Italiae Praepositi Provinciales Romam in Curiam Societatis convenerimus, de rebus nostris communibus tractaturi, et animum ad magnas ruinas applicuerimus, quas ultimum bellum europaeum super nos cumulavit, sentimus nos gravi stimulo adigi ad gratias Assistentiae Americae agendas nomine nostro omniumque domorum nostrae Assistentiae pro auxilio, quod in tanta calamitate tam generose ac liberaliter praestitit.

Pecunia, cibaria, vestes, opportune ad nos missa sunt ut excidiis, fami, inopiae fratrum subvenirent. Profecto verum esse experti sumus illud Xaverianum: Societas Iesu, societas amoris: vera eiusmodi caritas vicinorum corda cum longinquis arcte conjungit atque devincit.

Quare, ut vicem aliquam rependamus, Deum ac Deiparam Virginem enixe rogabimus, ut ipsi vobis mercedem largiantur atque opera vestra feliciter tueantur.

Dum igitur primum R. Vae. gratos nos exhibemus cum fuerit huius rei auctor princeps, Ipsam deinde

obsecramus, ut Assistentiae Americae Provinciis gratias pro nobis agat, certioresque eas faciat nos preces ad Deum fusuros esse.

Commendamus nos SS. SS.

Reverentiae Vestrae servi in Christo,
Emmanuel Porta, Praep. Prov. Romae
Dominicus Bianchini, Praep. Prov. Ven.—Mil.
Calogerus Gliozzo, Praep. Prov. Siculae
Emilio Sogni, Praep. Prov. Taurini
A. Giamperini, Praep. Prov. Neap.

World Mission Symposia.—At the end of the first year of this new activity of the Society in this country, this report was prepared by Father Joseph Cantillon, who had acted as Chairman of most of the Symposia that have been held.

The first World Mission Symposium was presented at the Academy of the Sacred Heart in New York City in Februry, 1945. Since then the plan could be said to have swept the country. No less than twenty major symposia have been staged in the East and Mid-West. The honors for attendance are split between St. Louis and New York, where between 1300 and 1400 people attended. Two evenings were devoted to the symposia held at Hunter College, New York. Negotiations are in progress for a similar impressive evening in other major cities. About 14 Jesuits of almost all Provinces of the Assistancy have participated. The twenty symposia for the first year had a total attendance of approximately 10,000, as outlined in the following table:

City	Number	Estimated Attendance
New York	4	1960
St. Louis	2	1665
Boston	2	1555
Philadelphia	2	1130
Omaha	2	745
Denver	2	725
Newark	2	640
Kansas City	1	455
Chicago	1	440

Wilmington	1	390
Woodstock	1	300

Jesuit Missions.—The article by Father Siemes of the Catholic University of Tokyo, "Report from Hiroshima," created something of a sensation in the newspaper world. *Time* called it an "important document" and paid $500 for the privilege of reprinting this first complete report of atomic bombing in its issue of February 11. Reynolds Publications of London and the *United States News* were among other secular publications to ask the same permission.

CALIFORNIA PROVINCE

Los Angeles.—The building program at Loyola University began with the breaking of ground for two new dormitories. The completion of these buildings, each of which will house 86 students, is expected in September. Increase in enrollment justifies this expansion.

Father George Dunne's articles, published in the course of the year, have attracted wide notice. Father Dunne attacked discrimination in this country against racial minorities, particularly the Negroes and Japanese.

San Francisco.—Father Peter Dunne has been reelected to the Board of Councilors of the Pacific branch of the American Historical Association.

CHICAGO PROVINCE

John Carroll University.—To strengthen and broaden the work in business and public administration, begun in the Fall of 1934, and as a part of the post-war program of expansion and development, the University

has established a school of business, economics and government. The school will open in September for students in junior year. In addition, gifts have been received to improve and expand other departments of the University.

Patna Mission.—Father Henry Westropp, of St. Xavier's College, Patna, although in his seventy-first year, still continues his active apostolate for the spread of Catholic literature. Begun in 1919, it has as its purpose the dissemination of Catholic books, pamphlets, magazines and papers throughout the whole of India.

Father Westropp's missionary career began with his assignment to work among the Sioux Indians of South Dakota in 1905. He was sent to India in 1916 where he started his first mission among the depressed Hindus in Bombay. To raise funds he established a stamp bureau. Part of the money realized in this way enabled him to begin his apostolate of the press.

MARYLAND PROVINCE

Georgetown.—Fifteen laymen sent to the United States by the Spanish government for scientific studies in American universities and technical schools spent two months at the University in an orientation course. Father Joseph F. Sobrino, S.J., professor of Church History at the University of Gandia, accompanied them as director of their studies.

A full-length Van Dyck portrait of a 17th century Jesuit rector, Father Jean Baptiste Van Bisthoven, has been presented to the University by Mr. and Mrs. Walter Briggs of Detroit. The painting, measuring 6½ by 4 feet, previously hung in the Detroit Art Gallery, to which it had been loaned for the past ten years. In 1939 the painting was exhibited at the New York World's Fair.

A Memorial Mass, attended by alumni representa-

tives of many Catholic colleges and universities, was offered in Dahlgren Chapel on March 16 in honor of the war dead of all American Catholic colleges and universities.

Cardinal Spellman received an honorary degree from the University and addressed the graduates of the Medical School on March 17. His nephew was a member of the graduating class.

Scranton.—The enrollment of the University for the Spring term, a total of 1255 students in day and evening classes, surpassed all previous records.

Baltimore.—In memory of the 1200 Loyola alumni who served in World War II and of the 28 who lost their lives in that war, Loyola College plans to erect a Memorial Chapel, to be known as "Our Lady's Chapel of Evergreen." A campaign for contributions was begun after final plans for construction had been completed.

Gonzaga.—Over 500 college and high school journalists and 50 moderators, representing 9 colleges and 27 high schools in the Baltimore-Washington area, attended the fourth annual Catholic Press Conference held at Gonzaga High School on February 22. After a general assembly, the delegates met in 14 classrooms for addresses on sectional topics. Lunch in the cafeteria was followed by an afternoon general assembly. The convention closed with Benediction in the lower church.

MISSOURI PROVINCE

Marquette.—A total enrollment of 5,306 students at the opening of the Spring trimester was the highest in the University's record. To ease the acute classroom shortage, two prefabricated buildings were erected on the campus. They provide seven additional classrooms for use by the University.

St. Louis.—The University's School of Medicine is conducting a program of refresher courses for physicians returning from service with the armed forces. The courses, three months in length, are designed to meet the needs of various classes of doctors returning to general practice. For those desiring closer contact with special practices, three courses of a month each are offered.

A retirement and insurance plan for all full-time lay faculty members was initiated by the University. Those who have completed four years of service are eligible. The University's payment equals or exceeds the beneficiary's contribution. Benefits include retirement annuities and death benefits. The University seems to be the first Jesuit school in this country with a pension plan for lay faculty members.

NEW ENGLAND PROVINCE

Boston College.—On March 15, Father David Dunigan and Father James Moynihan completed one year of work as Counsellors at the Veterans' Administration Guidance Center for the Boston area, located at Harvard University.

Father John J. Long, a Major in the Army Chaplain Corps, preached the sermon at the Solemn Mass on Easter Sunday in Tokyo. The Apostolic Delegate to Japan and the Archbishop of Tokyo presided.

NEW ORLEANS PROVINCE

Ceylon Mission.—By a decree of Very Reverend Father Vicar General, read at table in all the houses of the province on March 12, the Trincomalee Mission in Ceylon was officially attached to the New Orleans Province. For some years, Fathers of the Province have helped in the work of this Mission.

Father John T. Linehan, the first American volunteer accepted for the Mission, was appointed Superior as of February 13. Father Linehan has served as teacher, bursar, procurator and minister of St. Michael's College, Batticoloa, and procurator of the diocese during his 13 years in the field. On February 15 of this year he was elected Vicar Capitular of the diocese after the death of Most Rev. Gaston Robichez, S.J., Bishop of Trincomalee.

New Orleans.—Part of the Archdiocesan Youth Progress campaign, for which over $1,800,000 has been collected, is to provide for an addition to Jesuit High School.

Mobile.—A portrait of Joseph Cardinal Fesch, an uncle of Napoleon and co-founder of Spring Hill College, has been given to the College by Mrs. Marie Rittman of Chicago. It joins the paintings given to Bishop Portier by the Cardinal in 1829.

NEW YORK PROVINCE

Fordham.—Father Robert I. Gannon, President of the University, accompanied Cardinal Spellman to Rome, as a guest, for the installation ceremonies. On his return Father Gannon announced that Very Rev. Father Vicar General had given his approval for a new residence building on the campus for Jesuit graduate students.

On May 11, the University celebrated the centenary of the arrival of the Jesuits and the granting of the charter to the University. The program for the day included a Pontifical Mass, celebrated by Cardinal Spellman, the ceremonies of the breaking of ground for the new building, the visit of President Truman to receive an honorary degree from the University, and a centenary dinner at the Hotel Waldorf-Astoria in the evening. Cardinal Griffin, Archbishop of Westminster,

was a special guest of Cardinal Spellman for the occasion, received an honorary degree and was the principal speaker at the centenary dinner.

Philippines.—At Woodstock on March 24, Bishop McNamara, Auxiliary Bishop of the Archdioceses of Baltimore and Washington, ordained to the priesthood 21 American and 6 Filipino members of the Philippine Mission. All were engaged in teaching in our schools in Luzon, or were in third year philosophy, when the war in the Far East began. Classes in theology were organized at the Ateneo de Manila after Easter, 1942. Two years of study had been completed when the Japanese transferred the American Jesuits to the concentration camp at Los Banos in July, 1944. They were rescued from this camp in February, 1945, and returned to the United States in May. They resumed their studies at Woodstock in June. The Filipinos were able to come in November, and two of them were assigned to Woodstock and four to Weston. An indult from the Holy See permitted ordination before the completion of the third year of theology.

Departure ceremonies were held on May 26 for 24 priests and 12 scholastics on their way to the Mission. Among the priests were 6 Filipinos, Americans who are returning to resume work interrupted by the war, and recent volunters. Five of the scholastics are to spend their regency in the schools of the Mission and seven will begin philosophy classes upon arrival.

The work of refitting our schools for operation continues. The Ateneo de Cagayan, destroyed by American bombers because of its use by the Japanese as military headquarters, has been reopened by Father Edward Haggerty. Two new schools are planned at San Pablo in Central Luzon and at Tuguegarao in Northern Luzon.

Brooklyn.—Favorable publicity was given to Father William Smith's article in the *Crown Heights Comment* attacking the contention of a labor leader that

he was a good Catholic in spite of Communist support and following.

OREGON PROVINCE

Tacoma.—Father Raymond Talbott has been elected chaplain of the Monaghan Post of the Veterans of Foreign Wars. This is the largest post in the State of Washington.

Chaplain.—Father Thomas Cunningham was awarded the Air Medal for his work with the rescue squadron of the Army Air Force in the Alaska theatre. He made nine parachute jumps, one of them to save a Russian plane crew. Father Cunningham is now on duty in Japan.

From Other Countries.—

The following summary of the damages suffered by the Society in Europe during the war is reprinted from the *Noticias* of the Aragon Province.

Italian Assistancy:

Destroyed: "Villa Vecchia" at Frascati, "Leo XIII College" at Milan, churches at Bologna and Palermo.

Much damaged: retreat house and college at Genoa, noviciate at Galloro, colleges at Bari, Brescia and Messina and "La Conocchia" at Naples, residences at Bologna (two), Bari, Naples, Parma.

Damaged: St. Joseph's at Florence, Collegium Maximum at Messina, Social Institute at Turin.

German Assistancy:

Destroyed: residence at Rotterdam, retreat house at Spaubeek, college and parish at Berlin, college of

Ours at Frankfurt, churches at Innsbruck, Munich, Nijmegen and Valkenburg, residences at Aachen, Dusseldorf, Hamburg and Hanover.

Much damaged: retreat house at Berlin, college at Nijmegen, Collegium Maximum at Pullach, residences at Cologne, Essen, Karlsruhe, Ludwigshafen, Nuremberg and Stuttgart.

Damaged: residences at Bonn, Dortmund, Frankfurt.

French Assistancy:

Destroyed: colleges at Amiens, Boulogne, Brest, Evreux, noviciate, juniorate and library at Florennes, residence at Nantes.

Much damaged: retreat houses at Colmar, Mours, Marseilles, noviciate at Yzeure, apostolic school at Florennes, colleges at Metz, Le Mans, Tours, residences at Boulogne, Mulhouse, Strassbourg, Poitiers.

Damaged: retreat house at Flers-le-Sart, Mouvaux, Lyons, technical institute at Nantes; colleges at Poitiers and Reims; residence at Aix; residence and church at Liesse.

English Assistancy:

Destroyed: residence and church at Courtrai, hostel at Louvain.

Much damaged: college at Charleroi, philosophate and library at Eegenhoven, technical institute at Liege, college and church at Mons.

Damaged: colleges at Turnhout, Antwerp, Brussels (St. Michael's); collegium maximum at Louvain; churches at Liverpool, London (Farm Street with residence) and Mechlin; noviciate at Roehampton.

Hong Kong: Hostel much damaged and pillaged, Regional Seminary damaged and pillaged, Kowloon damaged and pillaged.

Slav Assistancy:

Destroyed: residence and minor seminary at Sofia; residence, church and house of writers at Warsaw.

Much damaged: noviciate college and church at Pinsk; minor seminary and church at Kalisz.

Damaged: noviciate and college at Besenov; residence at Maribor; college, minor seminary, residence and scholasticate at Prague.

Much damaged and looted: colleges at Chyrow and Lwow.

Damaged and looted: retreat houses at Czestochow and Dziedzic; noviciate and church at Albertyn; scholasticate, residence and boarding-school at Cracow; college and church at Gydnia; collegium maximum and library at Lublin; college and Oriental minor seminary at Vilna; residences and churches at Grudziadz, Leczyca, Lodz, Poznan, Tarnopol, Zakopane; Pontifical Oriental seminary at Dubno.

Austria.—Father Michael Hofmann, who died on January 22 at the age of 86, was a veteran professor and for thirty-four years Regent of the Canisianum at Innsbruck, Austria. Among his former students were the three newly created German cardinals, 30 bishops and more than 7,000 priests.

Father Ludger Born is the head of the Vienna Caritas, the largest private welfare organization in Austria. Through Caritas 25% of all foreign relief is distributed.

Belgium.—Father Pierre Charles, who spent the war years in South America, principally in Argentina, returned to Belgium to resume his lectures at Louvain.

An article by Father de Coninck, which appeared originally in *Nouvelle Revue Theologique,* Sept.-Oct. 1945, has attracted attention by its account of the life of the priests and religious in the Dachau prison camp, and has been reprinted in *Commonweal* and *The Catholic Digest.*

Congo.—Father J. van Wing, Superior of the Kisantu Mission in the Congo, reports that the work of the Mission was brought to a standstill during the war. The missions were cut off from Belgium and no new missioners arrived to replace those who died or were taken sick. Forty of the youngest of the missionaries were required to join the Congo armed forces and were sent with them far afield. Before the war there were 3 million Catholics and 4 million catechumens out of a total population of 13 million in the Mission.

China.—The cathedral of Sienhsien, whose Vicar Apostolic is Bishop Francis X. Tchao, S.J., was sacked by the Communist Eight Army, according to a Vatican news broadcast.

Zi-ka-wei looks forward to a boom in its work. It is hoped that the return of normal trade conditions will bring large orders for books and metal work to the printing department and metal trades shop in the large boys' orphanage.

France.—When the British abandoned the Isle of Jersey in 1940, three Jesuits stayed to look after our property: Father Descocqs as librarian, Father Rey to care for the observatory, and a lay brother. Most of the scholastics were drafted for military service. With the end of the war, it was hoped to reopen the house of studies, but difficulties were raised by the British authorities, in addition to the difficulty of providing food and other supplies. Father Le Blond is in charge of the plans to reopen the college.

At present, the philosophers of three Provinces are at Vals. All the theologians of the Provinces of Paris and Lyons are at Fourviere, but there is not enough room in our house to accomodate the large number of theologians resuming or beginning their studies after the war. Additional room had to be found in the neighborhood for the overflow.

Father Jean Riquet, who was deported by the Germans for his activities in the resistance movement,

has been awarded the Legion of Honor by the French government. He was engaged in smuggling information to the Allied authorities, helping American and British pilots to get to Spain, providing false papers for hunted Jews, and other activities.

General de Gaulle conferred the Resistance Medal and the Croix de Guerre on Father Dieuzade of Bordeaux.

Germany.—The theologate, formerly at Valkenburg, Holland, has been re-established at Beuron, Westphalia. Two other colleges had been reopened previously: the philosophate at Pullach, Bavaria, and the College of St. George near Frankfort.

Mexico.—The largest class in the history of the college at Montezuma, New Mexico, received major and minor orders on April 6. Archbishop Edwin Byrne of Santa Fe ordained 73 students for Mexican dioceses; 20 as priests, 3 as deacons, 28 as subdeacons, and 22 to tonsure and minor orders. In approximately nine years of the seminary's existence, 400 priests have been ordained for service in Mexico.

Slovakia.—Father George Varga, S.J., is making a tour of the United States in behalf of the Catholics of Slovakia. He appeals to the Catholic press and Catholic public opinion to protest against the ban on all Slovak Catholic religious organizations enforced by the Communist-dominated Slovak National Council.

Japan.—In the newly formed Japanese counterpart of the American NCWC six departments have been organized. Father Joseph Rogandorf, S.J., heads the Department of Education; Father Hermann Heuvers, S.J., that of Catholic Organization; Father Bruno Bitter, S.J., that of Reconstruction.

Bishop Aloysius W. Ogihara, S.J., Vicar Apostolic of Hiroshima, was flown back to Japan in an Army plane. More than two years ago the Japanese government sent him to the South Pacific in the hope of re-

ducing friction between the Church and the Japanese forces of occupation.

Father Hugo Lasalle, pastor of the Church of the Assumption in Hiroshima, has appealed to American Catholics for help in rebuilding his ruined church. He makes no mention of reparation for the use of the atom bomb against civilians, but merely points out that its use brought an early end of the war and thus saved the lives of many American soldiers by the sacrifice of the people of Hiroshima, many of whom were Catholics.

A Jesuit alumni reunion was held at the Catholic University of Tokyo with an attendance of 125 former pupils of the Society. Thirty-two Jesuit institutions in the United States were represented, in addition to Belvedere College, Dublin, and Stonyhurst, England.

A letter from Father Peter Herzog, who studied at Fordham on his way from Germany to Japan, reflects the hopes and difficulties in the present situation. After telling of the great help he received from Father Scully, a chaplain, in the way of food, books and magazines, he continues:

> Our work is progressing steadily; we can do more than was ever possible before; but we would need many more men to start working on such a scale as the situation demands. Instead, we just lost a very good man, Father John Kraus, professor of economics and director of the Japanese Catholic Encyclopedia. He died very suddenly on his way back from a Sunday supply. A good friend of his, Lieutenant Thomas, had brought him up to the mountain village where he had stayed during the last months of the war and where he had built up a small parish among the foreign residents. He used to go there about once a month to say Mass, etc. So he left the University Saturday (March 2) afternoon; during the night there was a very heavy snow-fall and he was unable to get to the place where he usually said Mass. So Sunday afternoon they decided to go back to Tokyo; they had to clear the road with shovels in order to get to the main road; and they had almost finished when Father Kraus suddenly dropped down and died

within two minutes. Tomorrow, Ash Wednesday, will be the funeral. It's a great pity; we have so few men out here and he just started to do a lot of writing on political, economic and social questions—a thing which is very urgent in this country—and now God takes him away. We hope to get a couple of new men within a short time; and it seems that three of our students will enter the novitiate in April; so the great work will go on.

Netherlands.—Two recent issues of the news-letter of this Province are of great interest because they attempt to make up for the lack of news since the last issue in January, 1941. The first of these is devoted to summary accounts of the experiences of each house of the Province in the years 1941-1945. The second is more statistical in nature, since it contains complete lists of these events in the Province for the four years of "silence": jubilees, ordinations, last vows, doctoral examinations; names, birth-dates and birth-places, and studies of candidates admitted into the noviceship; the schools' records in examinations; and obituaries of those who died in 1941 and 1942.

Syria.—Reports received in Rome tell of the discriminations against Catholics under the new regime in Syria. The Jesuits have been deported along with other missionaries. The Armenian school at Damascus and our college at Homs have been forced to close.

Spain.—The famous Catholic Action daily, *El Debate,* is scheduled to resume publication under the direction of Father Angel Herrera Oria, S.J.

The 17th edition of the Catechism of Father Ripaldo, S.J., originally published in 1591, was printed this year at Barcelona. It was featured in American secular and non-Catholic religious papers because of its denunciation of "liberalism."

The first session of the court for the beatification of Father Ricardo de Tena Montero, S.J., was held in the episcopal residence at Badajoz. Father de Tena was born in Azuaga on December 28, 1877, entered the

Society on June 20, 1894, and was tortured and murdered in Azuaga on September 8, 1936.

Last year a thousand factory workers made what was almost a closed retreat in the town of Bocairente from August 15 to August 19 under the direction of three Fathers. The day began at nine and ended at half past nine at night. Factory work was completely suspended but the workers were paid as usual. Employers and overseers attended also. The days were taken up with meditation, Mass, spiritual reading, stations of the Cross and prayers. From two o'clock to four the retreatants went home for dinner.

Rome.—At a consistory attended by the newly created cardinals, Pope Pius XII gave his approval to the final steps in the canonization process of Blessed Bernadino Realini and Blessed John de Britto. The dates for the formal ceremonies have not yet been decided.

To Brother Matthew Timmers goes the honor of discovering the first comet of the year 1946, and also of making the first such discovery at the Vatican Observatory at Castel Gandolfo. On the morning of February 2, while checking on the development of some new photographic plates, the first post-war shipment from America, that had been used during the night, Brother Timmers noticed a bright streak that indicated the possibility of a comet. Further investigation that evening strengthened his suspicions, and a report was made to Copenhagen and Harvard Observatory, scientific clearing houses for such information. Dr. Whipple of Harvard confirmed the discovery and announcement cards were sent to all observatories announcing the appearance of Comet Timmers.

The Astronomical Society of the Pacific will award its Donohue Comet Medal to Brother Timmers, the first such award to be won by a Jesuit lay-brother.

Books of Interest to Ours

Major Trends in American Church History. *By Francis X. Curran, S.J.* (New York Province). America Press.

Major Trends in American Church History is an attempt to construct popularly an outline of the history of American Christianity. Popular treatises of theology are difficult to review: certainly they are needed; certainly writers who have Father Curran's engaging literary style must do more every day to bring Christ's teachings to the non-professional audience. Far too many explanations of theology or of the history of the Church are written in semi-professional language, totally above the comprehension of the layman.

In eleven short chapters (170 pages) Father Curran attempts to outline the history of American Christianity. He is concerned with Protestant Christians, Catholics and the "unchurched" who number according to his calculation about 70,000,000. The Jews also receive some attention. It was a gallant effort because the average American does "live in complete ignorance of the religious history of his country," and the writers who have essayed historical interpretations of our Christianity (Hall, Rowe, Platner) have been unable to evaluate it from a sufficiently general point of view. Father Curran has achieved a synthesis which may be criticized but which will be widely used. Indeed because of the bibliographical information which the author presents so attractively it may well mark the beginning of a new era in Catholic understanding of our Protestant fellow countrymen.

Father Curran's overall picture is one of pessimism: this is a picture which must be painted in facts. The sufficiency of his information is open to question. The book depends almost exclusively on secondary sources and attempts at synthesis; this means that the author has been obliged to accept the theories of Hall, Niebuhr, Clark, Sweet and Latourette, after a summary attempt at control.

No outline can be complete, but certain omissions are surprising; for instance, the absence of any mention of Barthianism or of the collapse of Liberal Protestant theology. And it is quite surprising to see Henry VIII labelled as the founder of Anglicanism.

Major Trends makes clear the great need of collaboration between the professional theologian and the professional writer. Few theologians can write as well as Father Curran; few would paint as pessimistic a picture of American Church history. And few indeed would concede the total accuracy of his picture.

Father Curran closes with a list of Protestant sects now extant in the United States; a "list of books cited"; and a good index. The book is admirably printed.

E. A. Ryan, S.J.

Mysteries' End: An Investigation of the Last Days of the Medieval Religious Stage. *By Harold C. Gardiner, S.J.* (Maryland Province). Yale University Press.

Students of medieval drama will welcome the publication of Father Gardiner's book and Jesuits will be proud of it. *Mysteries' End* is a doctorate thesis in the best traditions of Cambridge scholarship and of Jesuit loyalty to the Church and to truth. On two important points it will stand as a necessary and worthy supplement to Sir Edmund R. Chambers' monumental *Medieval Stage*. These points are the question of the attitude of the Church to the medieval popular religious drama and of the reasons for the extinction during the sixteenth century of this drama in the countries affected by the Reformation.

On the first of these questions Chambers is fair but perhaps somewhat inconclusive. The scholarly and cantankerous G. G. Coulton is, as one might expect, the victim of his anti-Catholic prejudices. Father Gardiner, examining the whole body of the evidence, concludes that apart from a few local ordinances and personal invectives, inspired by that spirit of extreme asceticism which we have always with us, the attitude of the Church down to the Counter-reformation was one of protection. Ecclesiastical regulation guaranteed the continuance of the popular religious drama by checking abuses which might have brought the entire dramatic activity of the age into disrepute. This conservatism he amply justifies by the example of Spain, where the religious drama developed into the drama of the Golden Age represented by Calderon and Lope de Vega.

But this point is secondary. The main concern of the book is the question why the Mysteries and Miracles came to an end in the northern countries and particularly in England. Here for once Chambers is seriously inadequate. He believes that the spirit of the times, that is, the spread among English common folk of Protestant sentiment "inclined to see both profanity and superstition in the ordinary miracle plays" is sufficient reason to account for the discontinuance of the old drama. The old-fashioned view facilely accepted by historians to whom the whole world between Constantine and Luther was dark, held "that the mysteries were becoming so exclusively a matter of spectacular show, and so defiled by secular admixtures that

they deserved . . . the condemnation of the refined taste of the Renaissance and of the sturdy Christian morality of the Reform." Father Gardiner has assembled documents to convince anyone of the stubborn popular attachment to the plays in the face of competition from Renaissance secular drama and even for a time in the face of governmental condemnation. They were finally extirpated by the hands of the Elizabethan politicians who were interested in rooting out the ancient faith and, as far as possible, the old customs associated with it.

It is impossible in this space to do justice to the fullness of the documentation which supports Father Gardiner's position or to the clarity and accuracy of his interpreation. One instance will suffice to indicate the quality of the scholarship displayed. A document from the York Diocesan Registry here published for the first time proves amply his contention that the continuance of the plays was officially held to be in contravention of the statutes enforcing Elizabeth's religious settlement. Incidentally, it assists in undermining the doubts of Chambers, of Grey and of Wells, as to the ascription, originally made on internal evidence, of the so-called Townley plays to the locale of Wakefield. Moreover, it gives positive external support to that ascription. Father Gardiner, however, does not strain his evidence. He calls it "rather thin, but perhaps nonetheless probable."

To meet a dissertation of this calibre is a pleasure all too rare. Father Gardiner tells us that he hopes to complete a similar study of the morality plays. If that work ever comes to execution and is carried out with the sweep and conscience and gracious urbanity so conspicuous in *Mysteries' End*, it will be another book to read with pleasure and to review with pride.

J. A. Slattery, S.J.

Our Way to Peace: A Study of the United Nations Charter. *By Robert A. Graham, S.J.* (New York Province), *William L. Lucey, S.J., and James L. Burke, S.J.* (New England Province). America Press.

This booklet of 96 pages contains eleven chapters explaining the aims, constitution, and the various commissions and councils that make up the United Nations Organization. The concrete conditions that are the cause why this organization is a less perfect mechanism are clearly stated in the chapters dealing with the principles of the Charter, the General Assembly, and the Security Council. The immediate aims, and the functions

and powers of the Assembly and of the Security Council are ably exposed. These one should know accurately if one wishes to discuss intelligently the United Nations Organization.

There are, furthermore, very readable chapters on less widely known commissions and councils, such as the Economic and Social Council, the Human Rights Commission, and the International Court of Justice. After each chapter there is an interesting "Topics of Discussion," which frequently contain the remarks of qualified men on the subject matter of the preceding chapter.

After reading this booklet, one has respect for the endeavors of the men and women who wrote the Charter. The selfishness and self-interest of Nations, as of individuals, is the greatest obstacle in the way of the acquisition of the common good. These will be always with us, at least in some little degree. Perhaps the actual working of the Organization and the achievement of some of its aims will minimize the efforts of national self-interest and widen the field of international cooperation for international and, eventually, national progress.

The book is recommended as a clear and brief expose of the machinery of the United Nations Organization.

J. J. McLaughlin, S.J.

Know Your King. *By Robert F. Grewen, S.J.* (New York Province). America Press.

Four years ago Father Grewen published a book of one hundred pages entitled *His Father's Business*, which, following the structure of the Spiritual Exercises, presented a series of simple two-page reflections on the great truths of our redemption. It was written in response to many requests from the laymen to whom he had given retreats during previous years, that they might have some suitable book to help them carry over into their daily life the spirit of the retreat. There was a definite need of such a book, which would not be vaguely spiritual but specifically Ignatian.

Now the author presents in *Know Your King* most of his earlier material, together with much that is new, the whole blended together and comprising eighty-seven brief considerations. Part Two answers the question "What is man?" and corresponds to the First Week. Part One, on the life of Christ, covers the other three Weeks and gives a well-limned portrait of Our Lord, stressing the qualities of strength and charm in

His Humanity that appeal most to men. The order of considerations in the two parts is thus reversed in order to bring the figure of Christ to the fore.

The book is well written and enlivened occasionally by modern instances, but for the most part keeps faithfully to the timeless Good News and the familiar pattern of the Exercises. It is not arranged rigidly in the form of "points," but will be eminently suitable for meditation or reading by laymen, for whom it is primarily intended, both in and outside the time of retreat, and could also be utilized by busy parish priests in the preparation of brief sermons.

J. P. Lahey, S.J.

Three Saints for the Incredulous. *By Robert E. Holland, S.J.* (New York Province). Fordham University Press.

Father Holland has written a provocative booklet in chatty, informal style about three ancient saints whose life stories are remarkable for the marvels told about them: Gregory Thaumaturgus, Paul the Hermit, and Scholastica. He follows the Roman Breviary accounts without much elaboration and preaches a little homily by way of "pre-face" and "post-face" on the necessity for cultivating a reasonably credulous attitude of mind as an introduction or bulwark to supernatural faith. Though such is by no means the author's intention, the unbeliever or ill-instructed believer might conclude by regarding the fundamental truths of faith as being on the same level with various pious legends of dubious authenticity.

On the one hand, it is true that there is a sound factual basis for many of the wonderful tales of ancient saints, which can be verified as accurately as any undisputed event in secular history, as, for example, Fr. Augustin Wand, S.J., has recently shown in his illuminating paper on St. Simeon Stylites (*American Ecclesiastical Revew*, Dec., 1945, 413-422). The real story of the pillar-saint, even more marvelous than the popular misrepresentation, is not at all incredible and is well attested by responsible witnesses. On the other hand, it is the modern critics who are guility of extreme credulity when they imagine that the educated men of former ages were more gullible and less shrewd than we in accepting as true the most extravagant legends woven by pious chroniclers. A great many of these tales were certainly never meant to be believed, but were told by clerical writers not to deceive but for edification and devout entertainment. In this they are like the romantic stories of fictional heroes in all ages, but cluster around the familiar

figures of the saints, who were very close to the people's hearts and imagination in the Ages of Faith. Surely that excellent Catholic Chaucer no more expected his contemporary readers to swallow the pious romance of faithful Constance than the irreverent tale of old Thomas and the wheedling friar.

It seems to be a sound safeguard of the transcendent and thoroughly attested body of truths that constitute our faith (and not at all inconsonant with it) to have the same hearty and instinctive skepticism as our ancestors themselves about extraordinary tales of pious marvels until we are sure at least whether their authors intended them to be accepted as truth or as edifying fiction.

The format of Father Holland's book, designed by himself, is a handsome example of the decorative art, and the drawings by LeRoy Appleton are both attractive and appropriate.

J. P. LAHEY, S.J.

History of Holy Trinity Parish, Washington, D. C., 1795-1945. *By Laurence J. Kelly, S.J.* (Maryland Province).

Founded in 1791 by Father Francis Ignatius Neale, S.J., Holy Trinity is the oldest parish in the national capital. Its sesquicentennial celebration was held November 4-11, 1945. The present historical sketch was written to commemorate this occasion.

As the early history of the parish is intertwined with that of Georgetown University, a brief sketch of the beginnings of the college is included. Then follows the story of the parish, of the old and new churches, of the priests and brothers who labored in it, of the schools and the other parish organizations. Finally an appendix gives an account of the sesquicentennial celebration.

Father Kelly has given us a very readable sketch of one of the oldest fields of Jesuit zeal in the country. The earlier history especially will be of interest to Ours. In this respect it might serve as the basis of a remarkable list of American Jesuit "firsts".

R. J. NEU, S.J.

God Is Its Founder. *By Bakewell Morrison, S.J.* (Missouri Province). The Bruce Publishing Company.

This book, as the title-page informs us, is "a textbook on preparation for Catholic marriage intended for college classes." In it the dogmatic and canonical aspects of marriage are ex-

plained clearly, and as fully as the purpose of the author requires. The student to whom it is competently explained will be vividly aware of the sacredness of the state which is initiated by a sacrament, and will understand the nature and purpose of the matrimonial impediments, the reluctance of the Church to permit mixed marriages, and the need of the pre-nuptial investigation.

The chapters that deal with the spiritual and psychological preparation needed for a happy marriage, and those that forewarn of and suggest methods of treating the difficulties that may arise from the close community of married life, are particularly valuable. The evil of contraception and divorce is demonstrated in the final chapters so that additional force is given to the arguments from the positive presentation of marriage that has preceded.

The book will be very useful to all who teach its subject-matter; and the more so since it is not a rigidly constructed text, but one that leaves much room for the teacher's own discretion.

T. E. Henneberry, S.J.

Hallowed Were the Gold Dust Trails. *By Henry L. Walsh, S.J.* (California Province). Santa Clara University Press.

In *Hallowed Were the Gold Dust Trails,* Father Walsh presents us with the delightful and interesting story of the origin and growth of the Church of Northern California. Throughout the 559 pages of the book we are enabled to trace the development of the Church in the old Vicariate of Marysville which later was erected into the Diocese of Grass Valley, the See being transferred still later to Sacramento.

We are brought into contact with heroic men and women who set forth from Europe, especially from Italy and Ireland, during the second half of the last century in order to spend their lives in a glorious effort to win to Christ those who had come from afar to the mountains of California and Nevada in a mad, and oftentimes fruitless, quest for gold. The struggles of these devoted bishops, priests and nuns against the forces of the powers of darkness have been accurately chronicled and truly evaluated by the author.

In his treatment of the subject, Father Walsh has devoted a chapter to each of the counties included in the Diocese of Sacramento, as well as a chapter to the State of Nevada, included in the original territory of the "gold dust trails," but now the Diocese of Reno. This method of division will be especially agreeable to those familiar with the geography and local his-

tory of the region under discussion. There is, perhaps, a certain amount of unnecessary repetition in the various chapters, but this in no way detracts from the genuine interest of the volume.

Father Walsh's book, documented carefully and well annotated, will be welcomed by all interested in Catholic *Americana*, especially of the Far West. Jesuit readers will undoubtedly be impressed by the author's account of the labors of Father James Bouchard, S.J., who richly deserved the fine reputation he enjoyed as a preacher of missions throughout the camps and early parishes of the Sierra country.

J. D. CLARK, S.J.

Pastoral Spanish. *By Alphonse Simon, O.M.I.* Standard Printing Co., San Antonio, Texas.

In his *Pastoral Spanish* Father Alphonse Simon has made a contribution which should be of great utility to those of Ours who work or are preparing to work among Spanish-speaking peoples, since his book is primarily meant as a preparation for priestly work among these peoples.

The book is divided into three sections. The first of these offers a very concise but clear explanation of the fundamental principles of Spanish grammar, especially as it is spoken in the Americas. The second section is made up of conversations between the priest and members of his flock on such practical subjects as arrangement for a baptism, for marriage, hearing of confessions, sick calls, funerals, etc. The third section gives a series of practical talks on catechetical subjects, which would form the nucleus for short doctrinal sermons in Spanish. Each individual chapter is followed by copious notes and vocabulary, and the book is supplied with an ecclesiastical vocabulary, a grammatical index, and a homiletic index. Throughout the book, Father Simon has kept the best traditions of modern language teaching. The book is different in that it is directed entirely toward preparation for priestly work among Spanish-speaking people.

This book will be of particular interest to the scholastics and younger priests of the California and New Orleans Provinces, since of the three and a half million Spanish-speaking people living in the United States, over two million are to be found in the Southwest within the territory of these two Provinces, the rest being divided among many other States (New York 133,000, Illinois 34,000, Michigan 15,000, Pennsylvania 9,000, Missouri 7,000, etc.).

J. M. SNEE, S.J.